

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

Domestic and Foreign Items.

BORN HOUSES OF CONGRESS being organized, the President's Message was communicated to them on the 8th inst. We have no room even for anything that might be called a synopsis of that lengthy document, but we suppose that ere this issue of the TELEGRAPH shall have reached its patrons, the contents of the Message will have through other channels become known to all who are interested therein.

THE UTAH EXPEDITION.—Advice has been received from the Utah Expedition, to the 81st ult. It is represented that the Mormons had run off six hundred cattle in sight of Col. Alexander's camp, near Liam's Fork, Green River. At the date of the letter it was supposed that Col. Johnston had concentrated his forces with Alexander, and that in a fortnight from that time Col. Cook's command would be with them. They expected to winter on Henry's Fork, Green River. There was a good deal of suffering from want of provisions and clothing, and the horses were giving out from want of forage. Gov. Cumming and the other Territorial officers were determined to get into Salt Lake City if possible. The Mormons were determined on resistance to either the military or civil officers. A skirmish had taken place between Col. Alexander's troops and the Mormons, and three or four of the latter were captured.

THE 10TH INST. was fixed upon for the closing of the Erie Canal for the season.

E. T. NICHOLS was sentenced, at Cleveland on the 8th inst., to six years imprisonment in the Penitentiary, for forging the name of P. T. Barnum, in 1855.

MYSTEROUS AFFAIR IN CINCINNATI.—On the 6th inst., Frank S. McClure of Cincinnati went into the store of Beattie & Anderson, that city for the purpose of talking over business matters with Mr. Beattie. About an hour afterward, Mr. McClure was seen to fall from the door of the store upon the sidewalk, and was picked up dead, with his skull fractured. Beattie has been held to bail on suspicion of the murder.

At a Tammany Hall political gathering, in this city, on the evening of the 8th inst., a young man of the name of Cornelius Woods, was shot by rowdies in a fracas, he being taken for another person. His wound, though severe, is not considered dangerous.

DESIGNS OF BRIGHAM YOUNG.—A Washington correspondent of the Philadelphia *Inquirer* has had an interview with Mr. Bernhardi, a delegate to Congress from Utah, from which it is gathered that the probable designs of Brigham Young are, not to hazard any decisive battle with the United States troops that may be sent against them, but to harass them by guerrillas, incite the Indians against them, and gradually withdraw the "Saints" to a locality in Upper California, where, with the friendship and aid of the Indians, they may consider themselves impregnable.

THE PRESIDENT has decided to remove Mr. Stanton from the Secretarieship of Kansas, and to appoint Gen. Denver, now Commissioner of Indian Affairs, in his place. The reason given therefor, is the fact that Stanton had convened the Territorial Legislature on the 7th of December, in consequence of the failure of the Constitutional Convention to submit the entire Constitution to the people.

STEAMBOAT COLLISION.—The steamers *Ocean Wave* and *Long Branch* came in violent collision in a dense fog at Sandy Hook, on the 9th inst. Both boats were badly damaged, and it was with great difficulty that the *Long Branch* was kept from sinking.

SENATOR DOUGLAS has assumed a position on the Kansas question which has greatly surprised some of his *confrères* of the Democratic party. On the 9th inst., he delivered a speech (recognized on all hands as being the most efficient one he ever made) against the Lecompton Constitution, and in favor of having any Constitution framed for Kansas submitted entire to the people for ratification.

ON the evening of the 9th inst., Adam Heidman, keeper of a grocery in the Eleventh Ward, in self-defense against the violent attacks of two rowdies who had entered his store, fired a pistol and dangerously wounded in the head one of them, Luke Wesley.

THE WORKINGMEN.—An investigation, says the New York *Times*, into the numbers and condition of the destitute workingmen, has convinced those who have made it, that there never was a time in the history of the city when their welfare was more deeply imperiled by crime and depravity than it will be this winter, if charitable and thoughtful persons do not interpose to rescue the destitute from their extremity of exposure; and that never before, in any period of distress, were there such ample means at hand for averting its most deplorable results.

DR. CHARLES MACKAY, the popular English song-writer, delivered his first lecture in this city, at Mozart Hall, No. 663 Broadway, on the evening of the 8th inst. The lecture was initiatory to a course of lectures on the Song and Ballad Poetry of England, Scotland and Ireland. A numerous and highly respectable audience assembled to hear him.

IMPORTANT FROM YUCATAN.—Sisal has been bombarded and captured by the armed vessel sent out from Campeachay, and is now in the hands of the Revolutionists. Campeachay yet held out, but was still, on the 18th ult., sore besieged by the Government troops, under command of Col. Cepeda. During the whole of that day until midnight, heavy cannonading was heard both from the forts of the town and the works of the besiegers.

BIBLE REVISION.—The Board of Managers of the American Bible Society have for a month past had under consideration the subject of the revision of the Bible, made by direction of the Society in 1851, and the opposition movement started by the Presbyterians (Old School).

THE WINTER has set in at Lake Superior. The ice extends in a solid body from Copper Harbor to a point twenty miles above Eagle River, stretching out five miles into the Lake, and is from two to six inches thick. Copper was being drawn by teams upon the ice in Ontonagon River. The snow was from two and a half to three feet deep, and the cold at times most intense. At the Bruce Mines, one day last week, the mercury marked 20 deg. below zero, at the Iron Mountain 15 deg., and in Marquette 10 deg.

SPECIE.—The Boston *Journal* says specie is so plentiful in general circulation that brokers have no purchasers, as was before the case upon a general suspension of the banks. One keeper of a restaurant in that city states that he has deposited in the bank \$25 per day in silver for several weeks past.

FIVE negroes have been sentenced to be hung at Natchez, Miss., for murdering their overseers.

THE CITY OF NORWICH has requested Mrs. Sigourney to sit for her statue, and Mr. Bartholomew is expected to execute it.

A large bed of coal has lately been discovered in Ridge Prairie, St. Clair county, Illinois.

REV. JOHN PIERREPOINT has just been getting married to Mrs. Fowler, a daughter of the late Archibald Campbell of Campbellville, N. Y. Mr. Pierrepont was born in 1785, and is now seventy-two years of age, yet he maintains his vigor of mind and body in a remarkable degree. This, we believe, is his third marriage.

THE HON. N. P. BANKS, Governor elect of Massachusetts, has given notice that he will resign his seat in Congress about January 1.

SUDDEN DEATH IN A BATH.—On the 10th inst., a very sudden death of an unknown man took place at the People's Bathing Establishment, 143 Broad street. The deceased was a person whose health was bad, and for some time past he had been in the habit of taking vapors baths for a disease with which he was suffering.

ON the 10th inst., a young rowdy named John McKeon, in fleeing from a pursuing policeman, ran into the Good Will house in Wood-street, Philadelphia, and a short time afterward was found lying on the sidewalk with his skull fatally broken. It was thought he must have fallen from the steeple of the house.

THE GOVERNOR of Pennsylvania has appointed Hon. David Wilmett President Judge of the Thirteenth Judicial District of the State. Hon. Walter H. Lurie is commissioned Chief Justice of the Supreme Court of the same State for six years, from December 7.

[W. C. BRYANT, the American poet, is traveling in Spain.]

THE PRODUCTION of gold in Australia for the past year is set down by the best English authorities, at one hundred millions of dollars.

THE HOG CHOLERA is prevalent at Blawenburgh, Somerset county, N. J.

A singular disease, resembling consumption, has attacked the deer of Georgia, and they are found dead in great numbers.

VANDERBILT, it is said, intends to adopt the restaurant system of meals, on his steamships, commencing next spring. That is:—Passengers will order what meals they wish, when they wish, and whatever price they will.

UNPARALLELED STRENGTH.—A prisoner in the Green county (Wis.) Jail, by the name of Sam. Wham, has been amusing himself and astonishing the jailor with his feats of strength. Unaided by a single instrument, he broke a set of the strongest handcuffs, rent the shackles from his feet, tore several bars from the door of his cell, broke a large iron bolt which served as an additional fastening, passing out into the hall of the jail, exercised himself in the disfactors of the pigeon wing! A night or two ago, he concluded to give another entertainment, which consisted of breaking two of the heavy iron bars of the grates of his door.

THIRTY-TWO THOUSAND FIVE HUNDRED barrels of flour arrived at Buffalo, in one day, recently.

A SLIGHT SHOCK of an earthquake, felt in Lewisburgh, Va., about ten o'clock on Thursday night.

LOLA MONTEZ, it is said, is going to be married again, to an Austrian.

RESUMED BUSINESS.—The Central Bank, Brooklyn, which suspended during the panic, and for which a Receiver was appointed, has recently elected Seymour L. Heusted, President of the Brooklyn Railroad Company, and has quietly resumed business again.

WILLIAM PAGAN, a colored man, steward of the Bark *Penn*
tucket, has been arrested on suspicion of being implicated in the theft of \$10,000 in gold doublets, from that vessel, which occurred a couple of weeks ago.

HECKERS' BREAD DONATIONS.—We are informed that the Messrs. Heckers last week distributed gratuitously to the poor in their neighborhood some three thousand loaves of bread.

MR. BELMONT, agent of the Rothschilds, who has returned from a mission to the Hague, brought with him a valuable collection of paintings, the public exhibition of which he is going to allow, for the benefit of our charitable institutions.

GONE WEST.—A large company of the industrious working girls of New York left the city on Friday afternoon of last week, from the Branch Office of the Children's Aid Society, under the care of Mr. B. R. Barlow. This is the third party, making in all about one hundred, sent under the auspices of this institution to good western homes. The girls were neat in appearance, and of well approved character. Mr. Barlow had also under his guardianship, from the Central Office, a party of homeless boys, neatly fitted out for the expedition. They were in high glee, and will doubtless meet with a welcome reception among the western farmers.—*Tribune*.

EARLY WINTER IN WISCONSIN.—The *Telegraph*, from Eau Claire, Wis., under date of Nov. 25, says: "Snow fell here to the depth of eight inches the night of the 7th inst., and we have had fair sleighing ever since. The mercury fell to 16 degrees below zero, the morning of the 23d, and to 22 degrees below, this morning."

DIAMOND CUT.—One day last week a couple of country farmers stepped into a mock auction store in this city, and one of them bid off a splendid gold watch with heavy chain, for fifteen dollars. He handed up his money while holding the watch in his hand. Peter Funk insisted upon performing the ceremony of fitting the watch with a gold key, and for that purpose asked the farmer to hand it back to him for a moment; but the latter, not wishing to put the honest auctioneer to that additional expense, answered, "No, I thank you," and put his watch into his pocket. Just then two benevolent individuals, incensed at the appearance of a fraud, tried to persuade the farmer that the watch was brass. The latter, however, concluded to make the best of a bad bargain, and had the strange audacity to fight his way out of the room. He found his watch and *then were worth \$100*.

THE WEATHER IN IOWA.—A correspondent of the *Tribune*, writing from Volga city, Clayton Co., Iowa, under date of November 26, says: "We have had a young winter in this month of November, sure enough. We had a little flurry of snow the 11th of this month, just enough to make the ground look white. On the morning of the 13th, the mercury stood at 6 deg.; the morning of 20th, it stood at zero, and on the morning of the 24th the thermometer indicated 12 deg. below zero. The weather is now moderating; to day at noon the mercury ascended to the freezing point. Much of the husking remains to be done."

FORREST'S suit against Wheatley, of the Arch street Theater, in Philadelphia, to restrain him from the production of "Jack Cade," is again before the Courts. A letter is produced from Judge Conrad, author of the play, written in 1852, requesting permission from Forrest to publish it in a volume of his poems. Forrest did not comply with this request, claiming, as now, full ownership of the manuscript. The price paid was \$1,000.

THE FINANCIAL PRESSURE is materially affecting the interests of the dwellers on Cape Cod. The Barnstable *Patriot* states that not less than \$450,000 worth of fish and oil is now stored at Provincetown, awaiting purchasers.

MR. SUMNER'S medical adviser in Boston, who has carefully considered his case since his return, is unwilling that he should take his seat in Congress at the present session, except with the understanding that he shall content himself with the simplest discharge of his duties, without any active participation in the public business.

THE PRESENT TIGHTNESS in the money market is operating very injuriously to the prosperity of the country press throughout Minnesota. The Olmsted *Journal*, the Winona *Argus*, the *Traverse des Sioux*, Minnesota *Star*, the Stillwater *Union*, and the Dakota *Journal*, have suspended publication.

THE supposed meteorite which has been puzzling the people of Marblehead, Mass., turns out, upon chemical examination, to be no meteorite at all, but a slug from a furnace. A great deal of wisdom has been wasted upon it by the papers.

A COLUMBUS (Ohio) paper says that during the progress of a tornado near Crestine, in that State, a young lady named White, aged seventeen, was carried by the wind several hundred feet, and left dangling in the top of a cherry tree.

THE SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 294.

The Principles of Nature.

MATERNITY OF THE GODHEAD,

ITS THEOLOGICAL HISTORY.

1. The doctrine of many Spiritualists in relation to the Godhead is, that God or the Infinite exists, by the very constitution and necessities of his nature, and in analogy with everything that proceeds from him, as both positive and receptive, in other words, as male and female—as father and mother. And also is it held by many, that from the union of these two, as Power and Wisdom, sustained on the common and essential basis of Love, which constitutes the unity or oneness of the Godhead, there goes forth continually, by what has been theologically termed "the eternal procession," the divine PNEUMA, or Holy Ghost, which incarnates itself in, and is the true life of finite things, which exist.

2. This doctrine, which harmonizes well with many of the facts of Spiritualism, and which is *initially accepted* by many persons, is not destitute of scriptural and historical support. It is, indeed, essentially the doctrine of the Trinity, which has been held by the great body of the Christian Church in all ages, when brought out in its fullness and distinctness. Not a new doctrine, but the old; the doctrine of Augustine, of Jerome of Bernard, of Bossuet, of Cudworth, and of the prominent leaders of the Christian Church generally. But stated in what we suppose to be the more generally received Spiritualistic form, it is obviously characterized by greater explicitness and clearness, is brought out more fully in its appropriate relations, is sustained by the analogies of man's nature, and of the material world generally; and easily adjusts itself by the evidence which it carries in itself, to the primary conceptions of human reason.

It is the object of this article to give a brief outline of the history of the second Personality or Maternal Element of the Godhead.

3. Before proceeding further, we may remark here, as it will aid a little in what follows, that there are a number of expressions which are used as synonymous or identical, in meaning with what theological writers have denominated the second personality of the Trinity—namely, "the Son," (meaning, of course, the Son or Christ in his antecedent or divine nature,) the "logos," "the pre-existent Son," the "Wisdom," the "eternal Wisdom," the "Sophia," and the "Virgin Sophia." It is thought by some that the very opening of the Scriptures indicates the fact of the Divine Existence, in a real but celestial sense of the terms, as male and female. In support of this remark, it will perhaps be sufficient to introduce a few statements found in a recently published work. "In the first chapters of the Bible," says the writer, "we find clear intimations of a plurality of persons in the Godhead. The Hebrew word, which is translated God, in Genesis, 1:1, is in the plural form. God is represented as conversing with himself, as though two persons were consulting together; Gen. 1:26, 3:22, 11:7. The plural pronouns *us* and *our* are so intermingled with the singular pronouns *he* and *his* in Gen. 26:27, that we can see

no propriety in the language except on the supposition, that there is at once unity and plurality in the constitution of God. Above all, it is declared that the made man in *his own image*, Gen. 1:27. And from what follows this declaration it clearly appears, that the word *man* in this case, includes two persons, male and female. The singular and plural pronouns are intermingled in the language concerning the first man, in the same manner as they are intermingled in the language concerning God. Adam was the name of a male and female being, concerning which the pronouns *him* and *them* might be used promiscuously, Gen. 1:27; 5:1, 2. Taking this being as an image or miniature, by which we are to form our conception of the nature of God, (we speak of things spiritual, not physical,) we are led to the simple conclusion, that the uncreated Creator, the Head of the universe, like the head of mankind and the head of every family, though *one*, is *twain*? Mark 10:8. *In one word, that the creation has a FATHER and MOTHER.*"

4. In the book of Proverbs, the authorship of which is generally, and probably with justice, ascribed to Solomon, the second Personality or Maternal Element of the Godhead is understood by many commentators, especially those of a deeply intuitive and devout cast of mind, to be announced under the name of Wisdom, called in the Greek Septuagint translation, SOPHIA. "Wisdom," or the "Divine Sophia," is represented in the eighth chapter of the book, as lifting up her voice, as standing in the top of high places, as crying aloud at the entrance of the city gates. The character of the language is so remarkable in some parts of the chapter, that it is certainly difficult to explain it on the ground merely of figurative forms of expression. "By me," says Wisdom, "kings reign and princes decree justice. By me, princes rule, and nobles, even all the judges of the earth." And again, in language which reminds one of what is said of the Wisdom or Logos in John's gospel, "The Lord possessed me in the beginning of his ways, before the works of old." And again, "There I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." Prov. 8:15, 16, 23, 30.

5. We find evidence also, that the doctrine of a duality in the Godhead, and of a Wisdom or Maternal principle existed widely among the Jews, from various passages in that portion of the Jewish writings which are regarded by the Protestants as apocryphal. In the apocryphal book, entitled the Wisdom of Solomon, written about one hundred years before Christ, and in the Greek language, the SOPHIA or Wisdom is repeatedly introduced, and in such a way as to indicate personality. In the 9th chapter, 4th verse, it is said, "Give me the SOPHIA or Wisdom which sitteth by thy throne." At the ninth verse, she is represented as being present with God when he made the world. And I think it is worthy of notice, that in the 1st and 2d verses of the 9th chapter, Sophia or Wisdom is used as a parallel expression, and as synonymous with Logos. It is the same in the 12th verse of the 16th chapter. Similar passages, and which

have been understood, to some extent, as indicating a Maternal personality in the Divine Nature, are found also in the apocryphal book entitled The Wisdom of the Son of Sirach. 19:4.

6. In the Jewish CAPALLA, or traditional scriptural commentary, which began to be collected some years before the coming of Christ, there are evidences of the belief of the Jews in a Maternal Personality existent in the Godhead. A single short extract from the recent work of Mrs. Child, on the Progress of Religious Ideas, will be sufficient on this point, Vol. II, p. 7. "According to the cabballistic doctrine, God was pure, uncreated light, existing by the necessity of its own nature, filling the immensity of space, and containing within itself the principles of life and motion. They called this Eternal Source EX SORI, the Infinite. The souls of all beings were portions of Him, and had existed in Him. All forms of being were mere manifestations of his eternal, indwelling ideas. The Wisdom of the Eternal they supposed to be a feminine deity, whom they called Sophia."

7. The most satisfactory announcement, however, of the spiritualistic view of the Trinity, as it is obviously held by many persons who bear that name, is to be found in the first chapter of John's Gospel. "In the beginning was the Word; and the Word was with God; and the Word was God." In other words, God, the great positive Principle of the Universe, the Divine Personality, which is characterized especially by the attributes of Power and Causation, existed in the beginning, and as the antecedent of all things. But He did not exist alone. The Word, the Logos, the Eternal Wisdom, was with him. And the Logos also was God. In that essential and eternal love, which constituted the basis of their existence, the Two were one. An infinite Love, existing as a positive personality, implies an infinite Beloved. On no other supposition can we understand how the wants of its affectional nature can be met. The infinite Love, which is characterized by the attributes of Causation and Power, would fail in the great purposes of being, and would destroy itself, if it were not enfolded in the arms—if we may so express it—of the intelligent Infinite, the Logos, the Eternal Wisdom. Such is the announcement, in the words of the Apostle whom Jesus loved, of the Infinite Paternity and the Infinite Motherhood—a boundless Unity of the first and essential entity in correspondent Personalities, without which there could have been no development of existence, no processional and never-ending outgoings of being.

8. Undoubtedly the language of John is susceptible of criticism. There are those who are of opinion that the expressions which he employs in the first chapter of his Gospel, are susceptible of an explanation on the view that the Logos is the name of an attribute nearly if not of a personality. But it must be admitted, I think, that such a view is not the most natural and obvious one. Moreover, the Logos is not only a personality, but it seems to be quite clear, from a comparison of the 14th and 15th verses of the chapter, that the Logos, and the Son of God in his pre-existent state, are one. And hence it is that the "Logos," and the "Eternal Son," and also the "Pre-existent

* The Berean, a manual for the help of those who seek the faith of the primitive church. See the chapter on the Divine Nature.

"Son" (using these last expressions in distinction from the Incarnate Son, or the Son in his humanity,) are commonly and mostly regarded as convertible expressions.

It is proper to add here, in giving an outline of the subject, that the word Logos, as applicable to God, and as indicating in the view of many critics a Divine Personality, is found in the writings of Philo, a learned Jew of Alexandria, who wrote a number of works in Greek previous to the time of John. According to a statement in the Critical Greek Testament of Dr. Alford, Philo identifies the Logos with the Sophia, using the terms as convertible. This is a circumstance of some interest in connection with the history of the use of these terms.

9. It is an inquiry which has engaged the attention of learned men, how it was that the Apostle John was led to perceive and to announce this great truth so much more distinctly than others. It is, of course, difficult to answer questions of this kind; but it is well and important to keep in memory, that John, as distinguished in this respect from the other disciples, was admitted to the intimacies of Christ's special friendship. Filled with the sentiments of faith and love, it is reasonable to suppose that he had a greater influx of the truths that are hidden in the Divine Nature.

It is worthy of remark, that the Logos, as the Eternal Reason, and spoken of in such a way as to imply Personality, has a place in the writings of Plato, the Greek philosopher; and, of course, antecedent to the origin of the Gospel of John. Philo also was antecedent to John in time. But it is not necessary to suppose, as some have done, that John derived his views from a study of those writers. It is a matter of interest, however, to find that the views of this devout and intuitive Apostle are sustained, to some extent, by such a writer as Plato. And we may, perhaps, include Socrates in what we say of Plato, from whom the latter derived much of his moral and religious wisdom.

"The 'Apostle,' says Dr. Adam Clarke, in speaking of the Logos, 'does not borrow this mode of speech from the writings of Plato, as some have imagined. He took it from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews. It is true the Platonists make mention of the Logos in this way, *kaite ou, aei outa, ta genomena egeneto, by whom externally existing, all things were made.* But as Plato, Pythagoras, Zeno and others, traveled among the Jews, and conversed with them, it is reasonable to suppose that they borrowed this, with many others of their most important notions and doctrines from them.'

10. There may be, and there probably is, some foundation for the view of Dr. Clarke, that Plato derived his knowledge on this subject, to whatever extent it may have existed, either directly or indirectly from the Jews. But it is not necessary, independently of any historical facts which may be found to exist, to take such a view. There is reason to believe that many of the leading philosophers of Greece, including Socrates, Plato, Pythagoras and Zenon in the number, were true and earnest seekers after moral and religious truth. And it is true of all men, in all nations and in all ages of the world, that they who truly seek shall find. Scholars well understand, and perhaps more fully so at the present time than at any antecedent period, that there are many thoughts and suggestions in the doctrines and writings of Socrates and Plato, in particular, which harmonize well with the doctrines inculcated in the Scriptures.

11. Undoubtedly much obscurity has rested on the doctrine of the second Personality, so far as the nature and relations of that Personality are concerned. The time for its distinct announcement and its general acceptance as a Maternal Personality, had not arrived. In the use of the term SOPHIA, the conception of an Essential and Eternal Maternity is rather obscurely hinted at, than distinctly expressed or defined. The Divine Motherhood, understood in the extent of its amazing beauty and import, is perhaps one of the *Esoteri*, or interior truths, requiring great grasp and purity of mind for its full comprehension, to which the Great Teacher in conversation with his disciples referred when he said, "I have yet many things to say unto you, but ye can not bear them now." He distinctly informed them, however, that these truths which were hidden from them because they were not able to bear them, would be revealed in their appropriate time. "Howbeit," he added, "when He, the Spirit of truth is come, He will guide you into all truth, for He shall not speak of himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come."—John 16: 12, 13.

12. The doctrine under consideration makes its appearance from time to time, subsequently to the time of Christ and his immediate successors. It is found, for instance, in the writings of a learned man of the name of Valentinus, who lived in the second century. It is probable that Valentinus was of Jewish descent, though he is said to have been born in Egypt. It is generally understood, that he received his early education in Alexandria. Subsequently he traveled to Rome, where he passed the later years of his life, and was favorably situated to explain and promulgate his views. According to Valentinus, if we correctly understand the statements of his doctrine, as they are briefly given in ecclesiastical historians, he regards the Supreme Being, first, as a great Primal Essence, as a vast ocean, a sort of unfathomable Abyss of Existence. This Absolute Existence, as it presents itself to human comprehension, develops itself in Aeons or Powers, which, as they were far removed according to Neander "from abstract notional attributes," might as well be denominated *Personalities*. And these Personalities or *Hypostates*, as they are termed in the Greek, stand as complements and face to face with each other, namely, as Positive or Causative on the one hand, and Receptive on the other. In other words, as male and female. He speaks of the Aeon Sophia or the Eternal Wisdom, the Maternal element of the Godhead, as unfolding itself in the world, though at first weakly and imperfectly. And accordingly, the SOPHIA is regarded by him as the designing or contriving mind; in other words, the *artist* of the world. And his great principle and life of Wisdom completes its work not all at once, but gradually and by a process of continuous development. The personal and finite Christ, or the *Soter*, as he is denominated in the Greek, was, according to the system of Valentinus, the incarnation of the SOPHIA of Eternal Wisdom. In other words, He was her highest finite outbirth—the beginning or Elder Brother of a family of Christs.

The doctrine of Valentinus is undoubtedly in many respects complex and obscure; but all that it is important here to know is, that it recognizes in the Divine Nature the fact of innate or connatural Powers and Personalities, which may be regarded as distinct and self-conscious in their manifestations, though having a common basis of existence; and also as being correspondent and complementary to each other, as Positive and Receptive, or Male and Female.*

13. Other writers, among whom Heracitus and Barsanides may be particularly named, who lived subsequently to Valentinus, but who so far sympathized with him, as to be regarded as being of the same school of religious thought, make the same distinction in the Godhead. Not unfrequently they make reference in the manner which we are not uncommon at that time, to the second Personality, the pre-existent or Eternal Son, under the name of the SOPHIA or Wisdom;—and in such a way, and with such epithets applied, as to indicate the female or maternal correspondence. The term Sophia, which in this form of its application has undoubtedly a deeply interior meaning, seems to have been adopted by all these writers from the Greek versions of the striking passage in the book of Proverbs which has already been mentioned.

The doctrine is found in Clement of Alexandria, who lived subsequently to Valentinus, and those views of religious truth were somewhat different. Clement belonged to that remarkable sect so freely commented upon by the early writers, the Gnostics.

14. In coming down to late times, we find intimations of the doctrines in the writings (which are worthy of being more generally read and understood) of the Mystics and Quietists. Suso, one of the truly devout and learned German Mystics of the fourteenth century, wrote a work which he entitled, "The Book of Eternal Wisdom." Throughout this really remarkable work, which often has a deeper meaning than is patent upon its surface, WISDOM is treated as a person, as divine, as eternal, as the source of knowledge and guidance. Suso recognized the common doctrine on the subject, i.e., that living and personal principle—the divine "SOPHIA" in the Latin expression, "*la sagesse Eternelle*" in the French—the Eternal Wisdom, the Maternity of the Godhead, became incarnate in Jesus of Nazareth. He varies a little in the use of his terms. Sometimes, in introducing Wisdom as a Personal existence, he uses the expression as applicable to the Pre-existent Christ, or the Christ of the eternal Maternity; in other places he means Christ in his humanity. And he expressly teaches, near the close of the first

* See Neander's History of the Christian Religion and Church, Vol. I, Art. on Valentine and his School.

chapter, that we have a knowledge of the higher or pre-existent Christ, by means of the knowledge which we have of Christ in his lower or incarnate nature. WISDOM speaks: "If thou wouldest contemplate me," he says, "in my ineffable Divinity, thou must get a knowledge of me in my suffering humanity;" a declaration which contains volumes of true knowledge. Holding as he did, the doctrine of the Trinity, it is difficult to read the work to which we have referred, without feeling that he recognized the Divine or Infinite of the second Personality as characterized by the receptive or maternal attribute. Suso lived in the fourteenth century; At an earlier period, the twelfth century, Richard of the Abbey of St. Victor in Paris, used expressions, to which we have already referred in a former article, which involve the same doctrine.

15. At a later period Jacob Boehmen, a Mystic, though in some respects differing from the school of Suso and Tauler, recognized the doctrine of the Divine Motherhood. We can make nothing else of his frequent mention of the "Virgin SOPHIA," whom he describes in various passages as the "Divine Wisdom," as "Eternal," and as a "Living Essentiality." If we understand him rightly, it was the Sophia, the Wisdom or Maternal ESSENCE or Personality of the Godhead, which incarnated itself in Christ, and which caused him, in a mother's Spirit though in a male form, to endure his great sufferings in behalf of a world which was to be born into a saved and regenerated life of him and through him. Not unfrequently the language of Christ, when it is allowed to enter and to leave its true impress on the interiors of the soul, has the sound and import of a mother's language: "Oh, Jerusalem, Jerusalem," he exclaims with true maternal feeling, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt: 23, 37. The language which he utters on the cross is the very language of a loving mother, who is willing to suffer and even die for her erring children, if she can thereby bring them back to their father's house and to truth. "Father, forgive them, for they know not what they do."

It should, perhaps, be added here, that the language of Boehmen varies at times in its import, as it does in Suso and other writers whose views are similar—the "Virgin Sophia" or "Wisdom," meaning sometimes Christ in his Pre-existent nature, and sometimes Christ in his limited or incarnate nature. It is no substantial objection to the doctrine of the incarnation of the Eternal Maternity in the Son of Mary of Nazareth, that the incarnated Christ or Christ in his humanity was, in his outward form, a man or male. It is the incarnation of the woman in the man, of woman's deep, all-embracing, and unchangeable love, in man's form and with the modifications naturally resulting from the masculine element, which makes the perfect man. (See particularly the work of Boehmen on True Repentance.)

16. A few centuries ago, a sect came into existence in Holland and England, who took the name of Familists, or Family of Love. Some years later, there appeared in England a sect whose views were similar in some leading respects to those of the Familists, who took the name of Philadelphians. In some of the writings which originated in these religious movements, we find evidence of the same tendency to recognize the Maternal Principle as a true and distinct Personality in the Godhead. One of these works is entitled "The Great Crisis," published anonymously, but generally ascribed to a pious and learned man by the name of Roach. References to the subject which we have been considering, will be found in "The Great Crisis," on pages 93, 94 and 95. Roach, as is common with all these writers, speaks of the Motherhood of the Infinite, under the name of the "Virgin Sophia." His language, in the pages referred to and in other places, is somewhat obscure, as if he hesitated to give a clear announcement to views which would be likely to meet with much opposition; but on a careful examination of them, there seems to be no doubt as to his meaning. On page 93, we find the following passage: "That the doctrine of the SOPHIA, or Wisdom of God, as represented in the Virgin nature or Female property, is no new thing, will appear from what Solomon has written so peculiarly of her, and from Christ's own expressions, Luke 7: 35." The passage in Luke is this: "But Wisdom is justified of all her children." Wisdom here, as Roach understands it and explains it in a brief remark, is the Eternal Mother. And then, speaking of the doctrine further, he immediately adds, "Nor has it been without peculiar regard in the writings, also, of the ancient Fathers,

though by them more generally applied to the Divine Wisdom as derivative in the Son (a meaning which is good and true in its place). But the sense of the Primitive Church, as taking it in the *superior* sense also (namely, as applicable to the Sophia or Pre-existent Christ), appears from that noted passage of Tertullian *versus Hermogenem*, cap. iv." This passage, which Roach understands as sustaining his views, he quotes and comments upon.

17. As we approach nearer our own times, we find the same view taken. It differs, it will be noticed, from the generally received Orthodox view chiefly in going a step farther, and indicating, though of course very imperfectly, the nature of the relations existing. Some of the heretics, as they are often regarded, of modern times, as well as the heretics of the earlier periods of Christianity, take this advanced view. The doctrine, for instance, that the "second person of the Trinity," as it is denominated by Orthodox writers, sustains a relation which may properly be expressed by the term *Motherhood*, is recognized in the views and writings of the sect of the United Society of Believers, commonly called Shakers. In the "Summary View," so called, which is published under the authority of the Society, and contains a brief exposition of their doctrines, it is said, p. 219, speaking of Ann Lee, that the image and likeness of the *Eternal Mother* was formed in her as the first-born daughter. And again it is said, on the same page, that the "human tabernacle of Ann Lee," meaning her earthly body, "was but flesh and blood, like those of all other women; but it was a chosen vessel, occupied as an instrument by the Spirit of Christ;" that is to say, by the same pure and celestial Spirit which dwelt in Christ. "It is this Spirit," it is afterward said, "which is the image and likeness of the *Eternal Mother*." At page 217, it is remarked, in relation to Christ, it was "necessary that the human tabernacle of Jesus should be created by the immediate operation of the Eternal Father and Mother."

18. The doctrine of a Divine Maternity seems to be adopted by the sect of Bible Communists, sometimes known as Perfectionists—a sect which, within a few years, appears to have permanently established itself, notwithstanding the peculiarities of their principles and position. Its leading doctrines are found in a work entitled "*The Berean*," which is characterized by acuteness of thought and reasoning, and by no small share of biblical learning. A quotation has already been made from this work, in the former part of these remarks.

"We believe," says the Author of "*The Berean*," "in the Duality of the Godhead; and that Duality, in our view, is imaged in the twofold personality of the first man, who was made male and female, Gen. 1: 27. As Adam was to Eve, so was the Father to the Son;" meaning, probably, the Son in his Pre-existent or Divine Nature, in distinction from his incarnation as the Son of Mary. The passage just quoted is to be found in the Preface. The doctrine is brought out more fully in the chapter on the Divine Nature. On page 87 are the following expressions: "For our part, instead of having any repugnance against the idea that God is a bi-personal Being (that is, one in essential nature, but distinct and correlative in dual personalities), we find all our natural prepossessions in its favor. We are quite willing that the indications of the created universe should be true; that *woman*, as well as *man*, should have her archetype in the primary sphere of existence; that the Receptive as well as the Active principle, subordination as well as power, should have its representative in the Godhead. And we believe that an unsophisticated child would much prefer the family idea of a dual head over all, a *Father and Mother* of the universe, to the conception of a solitary God."

19. This great and interesting view, that we have a Mother as well as a Father—that a maternal influence, sweet as an earthly mother's sacred affection, continually broods over those who will consent to be children—ushers in a New Dispensation. The great truth of the universe is *love*; and when the great Maternal heart of the Godhead descends, bearing in its mighty fold an infinitude of affectional wealth, bright with all heavenly radiances, and attended with the ministering angels of beneficence, then will the good rejoice and the wicked be converted to the Lord.

20. The old Catholic Church which, in its great comprehension and in its culminating unity in the Godhead, foreshadows and pre-figures the New Catholic or Millennial Church, embodies the idea of the Motherhood element which exists in the Infinite, in its recognition of the holy or deific nature of Mary, the

mother of Jesus, and in the high honors, and even worship, which it is understood to render to her. In the paintings of the great masters, which often adorn the Catholic churches, and particularly the cathedrals, the admiring and tearful eye of the worshiper often rests with the deepest reverence and hope upon that benign countenance, which becomes to the eye of faith the imperfect and yet beautiful symbol of the great and overshadowing Maternity, which exists innate, substantial, and forever glorious in the Godhead.

THE SECULAR PRESS AND SPIRITUALISM.

We are pleased to see a continual and favorable modification of the tone of the secular Press toward Spiritualism, and that many of the leading journals of the land are willing to open their columns for well-written statements and arguments from Spiritualists concerning the claims of their doctrine, and the aspects which its varied phenomena are presenting to the world. Among other influential papers which are now meting out this simple justice to heretofore generally misrepresented and abused subject, we are happy to mention the New Orleans *Delta*, in whose columns we have recently seen several articles, written by a Spiritualist, setting forth the claims of the new developments. From one of these we quote as follows, commanding to particular attention the purported dictation (taken from the Boston *Banner of Light*) of the Spirit of John Jacob Astor, as in these times it may to some minds have a special significance:

FEARFUL PROSPECTS.

No one in whose bosom throbs a Christian heart can read the startling facts developed through the late 'Hunger Meetings' at the North, without trembling at the consequences which must soon transpire, unless timely steps be taken to avert the starvation that will otherwise stain the annals of that section. Can it be possible that the wealthy men there, especially those of whom *can not themselves spend their annual income*, will permit so much as one of their sisters or brothers to starve, when they could relieve their distresses without subjecting themselves to serious inconvenience? If there be one such, no honest beggar would exchange his own tattered wardrobe for that undeserved wealth, if compelled to receive with it the insect soul of its possession.

Legally a wealthy man, or one who possesses more than a competency, has a right to withhold aid in such an emergency, but *morally* he has no more right to do so than he has to plunge a dagger into the heart of an unoffending victim. Legal responsibilities may sometimes be evaded, but moral ones NEVER! The infringement of the latter produces a hell within the soul which can not be extinguished either here or hereafter, until the perpetrator has amply atoned for his agonizing and corroding crime. No "vicarious atonement" or other man-concocted theory for easing off the sinner, is available in such a case, *self-atonement* being the *only* remedy permitted by a *just* God. This fact is as clearly ascertained through the communion with the Spirit-spheres now enjoyed by mortals, as is that of the regular succession of the seasons through the experience of centuries. The following revelation from the late John Jacob Astor, made by him through Mrs. Conant, and published in the Boston *Banner of Light*, should be deeply pondered by all men, and especially the worshippers of Mammon:

"John Jacob ASTOR." — "Gold is one of the strongest ties which binds men to earth! and if I were on earth again, I would not be the owner of gold—I would rather take the chance of the beggar than that of the rich man. I would rather be cradled in sorrow on earth, for then I should better appreciate the joys of heaven. And as all men sin, so all men must be punished; and I had rather receive my punishment on earth, than in the land where we all hope for happiness. Yes, yes, I would rather be a Lazarus, much rather—and could I be again transported to earth, could I again animate a material form, I would pray that God would give me the surroundings of a Lazarus, rather than the surroundings of a rich man. When the rich man finds death at his door, he fears to leave his real happiness for the imaginary—for that he knows nothing of; but when the poor man dies, he says, 'I have nothing here to bind me; my chance is equally good in the land of Spirits.' A few years ago I walked upon earth; I animated a form like yours. I handled much gold and silver, and coming in contact with the same—a hard material substance—it served only to harden my nature, and fit a partition between me and my God. Now I am standing upon a barren waste, uncared, and I hear the passer by exclaiming: 'You had your good things on earth—now you must have your evil things! It is well, and I will be content!'

"All things that went to make up my sum of happiness on earth, are denied me in heaven; and although I dwell in heaven, I partake not of its glories, for each individual forms his own heaven or hell. Heaven may be within me, above me, around me, and yet not of me. I may not be happy, although others may be happy around me. How long I am to remain so, I know not, care not—for I know that He who judges righteously will not judge me harshly. All I know is, I had wealth on earth, and that I would rather have had it in heaven, than where I am known no more. I am visited by those who bore earthly relation to me, ay, by those who were poor on earth; and now they are rich; I find them clad in heaven's own glorious habiliments; they seek to encourage me, they strive to aid me, they tell me my suffering will end, and bid me be of good cheer; while I sit and murmur, they are praising God within my hearing. Oh, sad, unhappy fate! when shall find I Him whom I so much wish to see?—Him, the God of the rich man and the poor? When shall I dwell in that happy circle in which He dwells? Man's time on earth is fleeting as a mid-summer's day. Oh yes, fleeting—fast moving away; but man's Spirit-existence is eternal. Who would not rather stand in earth on the plane of poverty, than stand on the rich man's eminence—who, of all those who have passed on to know of better things, to take his share, would return to earth? Not one, not one."

"I say the rich, dwelling here on earth, have hearts of adamant—

gold renders them so. Oh, them, ye rich men of earth, scatter your gold to the four winds of heaven, if ye would be happy hereafter. It is hard for a rich man to enter the kingdom of heaven—I know it. I laid up my treasures on earth; the moth came, the rust corrupted, the thief broke through and stole, and I am poor in the Spirit-world—corrupted are my treasures in heaven! Oh, I would to God I had never made the acquaintance of gold. Months ago I was told that it would benefit me to come to earth, but my Spirit loathed earth and its inhabitants, for there commenced my unhappiness; there was sown the seed which now is a tree of evil, covering me with its deadly shade; and I did not wish to return, for it was a cross too heavy for me to bear up the hill—a thorn too sharp for me to cast into my soul. But now I am happy I have come—it is one cross taken up. Oh, I would to God they were all laid upon my shoulder, for I think now I could bear them well."

"Oh, I see glimmering in the distance a most beautiful star!—can it be she who passed on in infancy? They tell me it is so. Oh! why do they come to torment me—to show their light, while I have none? Oh, He who judges rightly will do well—let them come; mayhap I shall be able to follow them where they lead; mayhap my hell is ended! Yes, yes, the angel before me passed from my sight in infancy—ere the shadows of earth fell upon her Spirit, ere the cold winds of earth blew upon it, she was called for, and now she comes with purity, with words of hope to cheer me on. It is well; I am told, in taking up this cross, I shall pass the gulf which separates us; I am told my cup of sorrow has filled, and pleasure is to come. Oh, may I have enough to scatter among the children of earth! Oh! what shall I say to them now? To the rich man I say, 'Cast from thee thy riches,' to the poor man, 'Pray God that wealth may never enter your dwellings,'"

The delivery of the above was deeply impressive; the peculiar tone of voice which the age of the Spirit and his feeling sorrow, mingled with resignation, imparted to that of the medium, rendered it so. Types are cold to convey any accurate idea of the scene; although the language is reported verbatim, the manner of delivery is lost.

THE STEEPLE BELL.

A hundred years have passed away,
A century has fled and gone,
Since yonder tower, so tall and grey,
Was pointed toward the sun.

A hundred years! and that loud bell
Above the world has solemn hung;
And daily, over hill and vale,
Its varied tones have rung.

Sometimes in joy, sometimes in grief,
Ever the sentinel of Time,
Marking for man his little brief,
Has struck its mournful note.

Oh, what a record it has kept
Of life's tumultuous troubled wave!
When mortals joyed and when they wept,
The marriage and the grave.

To-day its voice rings through the vale,
It echoes on the mountain, dwell in the hills,
To-morrow, with solemn wail,
Its doleful accents swell.

Its morn, and with the early light,
The peal on peal so merrily,
Rouses the sleepers of the night,
To Freedom's Jubilee.

This night, and every sleeper starts:
Its lurid on the rushing gale,
Strikes terror to the boldest hearts,
And turns the stoutest pale.

The ship at sea in peril dire,
Tossed by the angry waves and wind,
The horrors of a night of fire,
Bush on the frightened mind.

How often when that bell has struck,
Amid the bustle of the day,
The crowded streets have paused to look,
And children stopped their play;

And wondered if another death,
A marriage, or a funeral,
A larm note, or glory's breath,
Its onward stroke would tell.

And if a death, as on its tone,
Measured and telegraphic jars,
Fancy inquires what soul has gone
Among the quiet stars.

Quickly the sick are all thought o'er,
And on, on, tolls the solemn knell;
Perchance a rich man is no more,
Perchance a stranger fell.

Perhaps a mother or a sire—
Perhaps an infant smiled and died;
A young man full of noble fire,
A bridegroom or a bride.

Thus rings that old and solemn bell,
Thus has it rung a hundred years;
Thus will it ring its chime and knell,
In gladness and in tears.

Sang I some brief years ago:
But day has broke and grandly torn
The shroud from off my darkest woe,
And changed my night to morn.

We seem to die, but only seem:
Dropping the flesh we vault from earth,
And in a land more bright than dream,
Find Death another Birth.



"Let every man be fully persuaded in his own mind."

LINEN CHARLES PARTRIDGE, Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 19, 1857.

RECEPTION EVENINGS.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress; each succeeding Monday evening, at No. 26 West Fifteenth-street, between Fifth and Sixth avenues, New York, at half past 7 o'clock.

INDIAN SPIRITS.

That each nation or people is characterized by physical, social and moral peculiarities which distinguish it from all others will, of course, not be denied. And if there is that relation between the characteristics of Spirits in the future world and what the same beings were during the life of the body, which spiritual phenomena so often seem to demonstrate, the conclusion would seem unavoidable, that each nation, people and tribe, constantly flowing as a stream of Spirits into the other world, is as constantly supplying it with those elements which no other nation or people can supply; and by these elements will necessarily be characterized the general sphere of re-acting spiritual potencies by which this world is providentially governed. If any nation or people, therefore, should be struck out of existence, the spiritual sphere would cease to receive its supply of materials from that quarter, and in process of time those "ministering Spirits," re-acting upon mundane humanity with their specific peculiarities, would be entirely wanting, and that specific sphere of utility which none so well as they could fill, would fall into neglect and derangement.

We desire that the foregoing remarks should bear upon the spiritual aspect of a question which now seems to be occupying an unusual share of the attention of certain philanthropists, viz., shall the existing remnants of the North American Indians be protected against the annihilating hands of rapacious and unscrupulous whites? or shall the process of extermination be suffered to go on until complete?

To the writer, believing, as he does, that God providentially governs this world through the intermedium of Spirits, as well as directly, there seems good reason to believe that the extinction of the Indian tribes would be attended with an irreparable spiritual loss to humanity on earth. This-taking spiritual phenomena for what they seem to be-will be apparent when it is considered what part the Indian Spirits (those which have purported to be such) have taken in the current spiritual manifestations of the day. They seem to have served, in a degree which [no] other Spirits as a class have done, as a general nexus between the physical and the spiritual worlds, and as instruments for [the distribution] of strong invisible forces upon the external organisms of men in the flesh, and upon dead matter. If a strongly unsusceptible nature has been required to be spiritually moved, or, in common phrase, "developed as a medium;" or, if a powerful healing influence has been required to be imparted to a diseased body, the Indian Spirit, very commonly, has been the agent of the work. And no their strong approximately physical characteristics have eminently qualified them to operate for mediums, and through them for others, in the general sphere of natural good, which has commonly been done with an energy and an efficiency quite remarkable. If substantial uses, therefore, are being performed by any Spirits now in communication with the world, to the Indian Spirits may be attributed uses of a very conspicuous character; and the extinction of that race, and the gradual recession from this world of that spiritual sphere now occupied by them, would involve a loss to the rest of humanity, of these kind offices.

But the foregoing considerations present what may be regarded as among the lowest motives that may be urged for the protection and preservation of the Indian tribes. They are worthy of perpetuity, and on the score of justice and fraternity, they demand all our humanity—efforts for their eleva-

tion and happiness. Rude, uncultivated, and often cruel, though they are, they are still men—children of God—brethren—and when uncontaminated by vicious foreign contacts, they exhibit some of the noblest traits of human nature; and if our Government would award to them a truly Christian protection of their rights, and philanthropists would establish among them schools and other institutions for their education and elevation, according to the peculiarities of their specific genius, (a thing which notoriously has never yet been done,) we have no doubt that they might become a prosperous, peaceful, happy, and comparatively intelligent people.

PHENOMENA OF INTERIOR LIFE.

LOUISVILLE, KY., November 21, 1857.

MR. CHARLES PARTRIDGE:

Dear Sir—I have noticed your remarks about my singular dream; and your explanation in regard to hunting a negro, although plausible, I fear does not meet the case, for all my experience goes to prove that my soul does watch chances to slip out of my body. In walking about, I am continually coming upon places that are familiar to me, yet I am conscious that I never saw them with my waking eyes. In various houses that I have never been in before, I have told every room and closet, and their contents, the peculiarity of the stairs and windows, the various members of the family, and even describing the dog they keep. Now, how could I have known this while snugly in bed, if my Spirit did not go out? In one instance which I will come to by-and-by, I saw it do it, but before coming to that, I will relate another curious fact in dream-life.

One night I dreamed that myself and three schoolmates whom I had not seen for years, were walking along the streets according to our old custom, talking and laughing, when I turned to one whom I always liked at school, but who had not joined in the conversation, and asked him where he had kept himself for so long a time. He answered, "I have left the form about eighteen months." I laughed, with the others, and asked him how times were there. He replied, "Very dull." Just then we reached a corner where we had usually separated. It being nearly ten o'clock, we bade each other good night, and separated. Now this might seem frivolous, but for what followed. The dream made such an impression upon me, that I made inquiries for my friend who said he had left the form, and found he had been dead just eighteen months.

Now, Friends Partridge, Brittan and Courtney, here is a job for you. I do not remember the exact time, but it was some six months since I read an article in the TELEGRAPH, I believe it was by Courtney, where he tried to demonstrate that spiritual substances felt as solid to Spirits as our things do to us. While thinking over that one night wide awake, although in the city, I saw about a quarter of a mile before me a large tree in a plain, with rough bark hanging down. Now, thinks I, that tree must be a Spirit tree; I will go and see how it feels; there seemed to be no houses or walls near us, so I walked up to it and tore off a long strip of bark, and lit it against the tree. It felt rough and solid as a real tree. While going toward the tree, I had kept a sharp look out that I was still in my body. I was there. Upon my return to my body, I felt that I had to go into it, but I felt so happy and delicious in my then state that I regarded the form upon the bed with unmixed horror, the same that a person would feel in creeping into an old dead horse. I would not get to the bed, but continued standing with the piece of bark in my hand. I then felt cold and clammy, but had a feeling that I had not been asleep; and upon consulting the clock, I found but five minutes had elapsed since I laid down. I looked for the bark, but none was to be found.

So you see my negro adventure can not be done away with by your theory. As regards those points of which you asked in your last paper, I was in Louisville when I dreamed it, and the distance seemed to be fifteen or twenty miles, as you say, back of New Albany, over the Ohio. If you wish this certified before a magistrate, I will do so, for you must agree it is a curious experience in the life of a vision-hunting man.

Yours very respectfully,

H. HENSLEY.

We certainly do not wish our correspondent to confirm his statements with an oath. The popular skepticism and prejudice relative to narratives like this ought to be sufficient guarantee of their truth; at any rate, it is the strongest protection against deception that the public can have. It is generally quite satisfactory to the most obstinate persons, if the narrators of such experiences occasionally give the addresses of persons who were made acquainted with prophecies before their fulfillment, or are otherwise cognizant of some of the important facts.

We do not wish our friend to accept our theory of his experience, unless it covers the acts, and appears to him more rational than any other; neither unless it is the true one. But let us be understood.

Our present belief is that all prophecy and disclosures of events which have transpired, or are transpiring, beyond the power of human earthly perceptions—the diagnosis of diseases—the strange visions and experiences of our correspondent, and others, are all induced by Spirits either by direct impression of the perceptive faculties, or by transfer to mortal minds (consciously or unconsciously) of Spirits' experience, recollection, fears, desires, thought and mind.

We understand our correspondent's belief to be that his soul or perceptive faculties go out from his body and gather up information, then return and disclose the same to persons through his physical organs of communication.

We will propound a few questions relative to Mr. Hensley's experience, which may aid in the solution of the phenomena. Why, according to the latter hypothesis, do places never before seen, appear only familiar—indistinct—while houses, furniture,

persons in them, and the kind of dog they keep, appear perfectly familiar, perfectly distinct?

How and why does Mr. Hensley walk and talk with schoolmates (perhaps some on earth and others in the Spirit-world) and turn those familiar corners of streets, and part with friends at the precise places where they were accustomed to leave him for their earthly homes? You seem sure your soul went to the tree, stripped off some bark and brought it to your bedside. Where is it? You are quite sure your body lay on the bed; and you were standing outside of it. Are you not equally sure you had the bark in your hand? What did you do with it? You found your body; can you find the bark? Why, according to your theory and clock, was your soul so horrified at the body it had not been out of five minutes, and with which it was satisfied when it was again comfortably housed therein?

If Spirits can impress mortal perceptions at all, they can impress them with greater or less distinctness of places, streets, corners, things, persons, Spirits, events, remembrances, conversations, beliefs, thoughts, hates, loves, knowledges. We think it is demonstrated that Spirits do all these things, and there is no necessity for calling the souls from the bodies of men, to account for these phenomena. Beside, according to this hypothesis, souls make wretched work; and but few men would be willing to take the responsibility of their own souls' supposed acts and sayings. Would our correspondent have been willing to testify that his schoolmate died eighteen months before, or that his soul was really "hunting niggers?" We think his proofs would be, with the bark, minus. We see nothing in this last statement of Mr. Hensley's incompatible with our theory. We feel deeply interested in the clear and unmistakable solution of these and kindred phenomena, and hope our correspondent and others will continue to furnish us with such experiences and their thoughts on them. Let us have facts, and exercise reason, and we shall certainly converge toward truth.

WILL INTELLIGENCE REFORM THE WORLD?

The question has been asked of us, whether the vices and crimes of mankind are not the result of their ignorance, simply; and if this is not implied in Christ's prayer on the cross in behalf of his slayers, "Father, forgive them, for they know not what they do?" We answer, most emphatically, in the world's understanding of intelligence or knowledge, No. Men and society commit many wrongs from ignorance; and we may presume that it is scarcely or never the case that we fully appreciate all the consequences of our bad acts at the time of their committal; still the correctness of our reply will be seen from the fact, which all know to be true, that a vicious youth may go through the schools, and prove himself a master scholar, and may then have added all possible advantages of travel at home and abroad, and acquaintance with the world, without all this culture having the least effect in reforming his character. The chances indeed are, that he will be a worse reprobate in the end than he was in the beginning.

The reason why this is so, should by this time be understood, and taken into the account by the world and its philosophers. It is this: A man's intellect and moral nature are two distinct and separate planes of his being—so separate that he may live altogether in the one or the other, or in both. The head and the heart are the representatives and generalissimos of these planes. If a man live on the heart-plane, his life there adds nothing necessarily to his intelligence, in the world's sense of intelligence. If he live in his intellect, his life there has, necessarily, no effect on his goodness. Goodness, and right and wrong, relate to the heart—not the head. When a criminal is put on his trial, the question is not how much he knows, whether he has mastered the greater part of knowledge—but, what were his motives? Did he in his heart intend this wrong? We uniformly—in theory, at least—judge one another and ourselves, and acquit or condemn, on the plane where motive is taken into the account, and not on the plane of intelligence; for oh, how often is it, when a wrong has been done by ourselves or others, that we are able to say of the perpetrator, he knew no better! Every day we declare, by our acts and the verdicts in our courts, that the wrong-doers do know better, and from this it is evident that mere knowledge—what is called education, high culture, the spread of intelligence—will never be sufficient to reform the world. The work must be prosecuted on another plane.

The wrong-doer, the oppressor, the thief, the profligate—

when calmly appealed to, will acknowledge, with tears, that he knows he is ruining his body and his soul. His intelligence is not in fault, but his affections are corrupted. His loves have become perverted, and centered on vicious and impure things. In order to save him, these must be corrected; and no one can correct them but himself. He knows that justice, mercy and purity of life, are lovely, and that he might learn to love them if he tried. He means to try; and when he does try with a will, he is successful. But until his will is brought to bear, with the full determination of his manhood, to weed and cleanse the moral or affectional plane of his nature, undoubtedly from the known laws of his being, his perverse and perverted development, whether here or hereafter, must continue. Progression is imperative. We can not live without learning something. But it may be either right or wrong progression. The quality depends on his own will.

"Woman's Protective Emigration Society."

Among the benevolent institutions of our city, having for their object the amelioration of the condition of those in our midst who are dependent upon their labors for a livelihood, and who are now out of employment, is the society bearing the above title. Its object is to afford all possible and judicious aid to worthy females of our city, who are destitute and out of employment, and to assist such as may be desirous to procure homes at the West in attaining the object of their wishes, and to travel from this city to their new situations. This society has, up to this time, kept open a little asylum for the worthy applicants for its aid, at No. 16 Barrow street; but that house proving no longer sufficiently spacious for their purpose, they now wish to secure, at once, either rent free, or on the cheapest possible terms, the use of some large building which can be occupied by them till the first or middle of March. One capable of receiving 300 or 400 people, they think, would not be too large. Any person knowing of, or having at his disposal any such building, would aid the cause of benevolence by communicating the fact forthwith to the President, Mrs. E. B. Phelps, No. 75 East 17th street, or to the Treasurer, Mrs. Beatty, No. 859 Greenwich street. They promise that good care shall be taken of the premises. We commend this movement to the attention of the philanthropic.

Miss Beebe's Lectures.

A correspondent ("B.") of this city writes us in high commendation of the course of lectures recently delivered by Miss Beebe, at Dodworth's Academy, this city, and expresses a hope that the Committee which provides lecturers for that place will take measures to secure her services for another course of lectures as soon as possible. We understand that this is just what the Committee has already done, and that Miss Beebe is expected to resume her lectures at Dodworth's Academy as soon as she shall have fulfilled an engagement at Boston, which is now pending.

The Pacific and the Spirits.

Our eye has just met with the following, which we clip from the *Standard*, published at Bridgeport, Conn., dated February 28, 1856:

"A True Believer" sends us word that "the Spirits" have appeared in one of the "circles" held in this city, and have announced that the Pacific struck an iceberg on the fifth day out, and that all on board were lost."

Mrs. Tuttle in Middletown, Conn.

We learn from the *Argus* that Mrs. Tuttle lectured there quite to the satisfaction of the people. The Editor says:

"The lecture throughout was remarkable for elevation and purity of thought, finished expression, and freedom from bigotry; and, as a whole, was a model which might safely be followed by many who make it their business and their endeavor to calumniate and besmirch their neighbors with foul words, in the name of religion."

CHRISTMAS AND NEW YEAR are at hand, and we beg to call the especial attention of our friends who design to greet their friends with gift compliments, to our Catalogue of books, many of which are elegantly bound in gilt, especially for such purposes. Among these are the "Epic of the Starry Heavens," "Lyric of the Golden Age," "Lyric of the Morning Land," the "Shekinah," three volumes, "Lily Wreath," etc. We also commend the *TELEGRAPH*, which would remind their friends weekly of their favors.

The manifestations through or by Mrs. Harriet Porter, lately, have been so changed and questionable, that we feel called on to disclaim any supposed endorsement of her present Spirit-mediumship.

NEW PUBLICATIONS.

ERRORS CORRECTED: an Address by the Spirit of Stephen Treadwell, who was for many years a Speaker in the Society of Friends, and a bosom friend of Isaac T. Hopper. Delivered through the organism of S. V. Bly, at Greenville, N. Y., Oct. 8, 1857. (Pamphlet, 16 pages.) Published by S. T. Munson, 5 Great Jones-street.

It is stated in the Preface, that Mr. Treadwell, the purported Spirit author of this discourse, became somewhat obnoxious to his Quaker brethren, in consequence of the liberality of his views, sometime before his death, which happened about ten years ago. This discourse is said to be the accomplishment of a long entertained, and (through other mediums) often expressed desire on the part of the Spirit "to speak to an audience of those to whom he spoke while on earth, that he might correct many errors he honestly committed by laboring in connection with the Society of which he was a member." It is stated that though the subject of Spiritualism was new to most of the audience, yet "so forcibly did the Spirit prove his identity, that the most intense interest characterized the meeting." The subject and style of the lecture itself of such a nature as to interest many minds, independent of the antecedents of the production.

THE WORLD'S PAPER: A Paper devoted to the diffusion of Truth, and the exposure of Error. Daniel Tarbell, Jr., Editor. Sandusky, Vt. (Published weekly;) terms \$1 50 per year advance.

We have received a few numbers of the publication, which, though the fact is not indicated in the title, is evidently conducted from a Spiritualistic stand-point, and recognizes the reality of the pneumatic phenomena. Its columns are mostly filled with moral, secular and miscellaneous matter, and occasionally Spiritualism distinctly appears in the editorial as well as other departments. We give the following extract from the issue of December 4, which sets forth a little fact of some interest, whatever may be thought of the liberties which the writer takes with the Queen's English:

"We will mention an instance of a child of A. S. Adams, formerly of Plymouth, Vt. It was prostrate upon its couch, at the point of death, and given up to die by a council of several M. D.'s, and all hopes laid aside, when the child roused from its low state, and called its mother, saying, 'Mother, send for Dr. Holt, and he can cure me; his medicine is good.' Immediately Dr. Holt was ordered, who claims nothing of himself in the power of healing, or in the knowledge of medicine. On arriving at the place, the Doctor passed his hands over the little one a few times, and turned to leave, when the child said, 'Do something more; you have not done enough yet.' Then the power or the inspiration, the knowledge that flows into the mind of man, that which dictates, and the principle that rules all things, was so expanded that a medicine was dictated as to be found in a distant field, and away went the Doctor straight to the place, dug the required articles which soon relieved it, and constantly as the proper time arrived for the medicine to be applied, would the little inspired one call for Dr. Holt. Then what had been considered as medicine him was now foot, and what his own powers were unfolded to know would heal him."

TRUTHS FOR THE TIMES: Gathered at a Spiritual Thought Concert, by a See of Principles Present, Euclid, Sir Thomas More, Fenelon, Montesquieu, Adam Smith, Cromwell, etc., etc. New York: Charles Pradier, 346 Broadway (this office); pp. 23 (pamphlet). Price four cents, postage one cent.

The text or main body of this little pamphlet, is a general disquisition upon the nature, influences, evils, etc., of money, written under the purported influence of the Spirits of the persons mentioned in the title-page. Something of the Spirit and tone of this part of the production may be gathered from the following extract:

"The word 'Money' is a general name for bits of metal, or of paper, that enable the holder thereof to eat wheat without the labor of growing it, by inducing extra toll on the part of those who do grow it; and so in regard to all other products of human skill and industry. Money is a kind of gaming-cards, wherewith men play at poverty and riches. It is a conventional token of superiority—of mastery—that enables some men to live without working, and makes others work or drudge without living. It is a power whose friendship can elevate, as to appearance, the meanest of men to the height of conventional dignity and command; and whose enmity could subject Socrates and Jesus to theodium of a public execution—for the only god they ever blasphemed against was Mammon, the god of conventional wealth and greatness."

"The Love of Money ('the root of all evil') is the love of that *mastery over one's fellow-men* which money enables its holders to exert; for no one ever loved broken money, or that which would not enable him to live in ease and pride at the cost of toll and contempt to others. In other words, the love of money is the love of such power over other men, and the fruits of other men's industry, as money confers.

"If our definition is correct, then money, in its character of a conventionalism, is necessarily and always a worker of evil; a debaucher of human dignity and truthfulness; an enemy to the love of God and of righteousness. Yet its evil influences are so uniform and pervasive, that they make little more impression upon men's reason and consciousness than does the pressure of the atmosphere."

To the generalities that purport to have a spiritual origin, the author (or medium) has appended notes, giving the whole a more practical aspect, and proposing, and submitting plans for, the substitution of labor for money as a medium of exchange between man and man. Those who are sensible of the evils of our existing money currency, and are speculating upon the best methods for a remedy, will peruse this little pamphlet with interest and profit.

NEW YORK CONFERENCE.

SESSION OF DECEMBER 8.

The following question was selected from two others, presented for consideration:

"As Spirit-rapping testimony is sometimes contradictory, what is the best way to get useful and reliable communications from the Spirit world?"

Dr. GOULD expressed great interest in the question. "Spirit-rapping was at a discount. In his double capacity of prophet and judge, he was authorized to say that it would die out, and that it ought to die out. Fifty years of continuous Spirit-rapping would leave the investigator still in doubt. There is a better way of getting at the truth—an infallible way—and that is, first to rid ourselves of all external aid, and then to become mediums ourselves. There is a phenological theology extant, which shuts men out of the kingdom of heaven through the door of personal mediumship, by reason of their unfavorably shaped heads. But this is a mistake. There is a certain and sure way by which all may become mediums in thirty days from date, if they will comply with the required conditions. Daniel's way was to abstain from meat and wine, and live on pulse. John the Baptist reduced his bill of fare, to wild honey, with an occasional locust by way of variety. Some of our American Indians have improved upon that system of dietetics to the extent of total abstinence from all food or drink whatsoever; and the young Choctaw who can hold out for seven days, is rewarded at the end of them by an introduction to a guardian Spirit who is able to qualify him for the highest offices in the gift of his tribe. If he can stand it but for three days, he gets a guardian Spirit from a lower sphere and must take lower rank, and so on in proportion—the character of his spiritual guardian together with his own rank on earth, being regulated and adjusted to a nicely by the strength of his stomach. From the latter illustrious examples, it is obvious that this method is both normal and scientific. He had practiced it himself with great success, though he had to confess to divers short-comings in the matter of getting through the week without food, owing to the constitutional frailty of his earthly vessel. Property holders here in New York know that good tenants like a good clean house. So of good Spirits, they will not enter a dirty, disordered tabernacle. We must put ourselves in order; we must do the will of God if we would know the truth of the doctrines of Spiritualism from its multitudinous and abominable errors. Had this course been pursued from the first, it would not have been experienced as it is, that after spending eight years in Spirit-rapping, the inquirer asks the same question to-day that he did at the beginning."

Mr. PHENIX said: In order to determine the value of what, in the question, is denominated "Spirit-rapping testimony," meaning thereby, as he supposes, every class of evidence embraced in the phenomena of what is known as modern Spiritualism, it should be carefully compared with other testimony relating to other objects of human research. On examining the judicial history of civilized nations, it will be found that the courts above are in the frequent practice of reversing the decisions of the courts below. So in science, in chemistry, in natural philosophy, not ten per cent. has stood the test of time; and yet these newly observed facts are demanded to stand forth *instante* and justify their infallibility on pain of being cast away as useless. Now, no man can afford to do this, who does not set a higher value upon his own prejudices than he does upon the truth. Let it be conceded that ninety per cent. of the so-called Spirit-rapping testimony is sheer nonsense, he is prepared to say that there still remains ten per cent. of intrinsic value which he has not been able to find anywhere else. There is pure wheat in this heap of chaff, which will amply repay the winnowing—pure gold that will stand the test of the severest scrutiny. Take the experiments which have been made to bring any useful invention to its present state of perfection, and as a whole, they exhibit what to-day is a mass of useless trumpery. The United States Patent Office who doubts that it contains most valuable inventions! Yet in the grand aggregate, not enough have been found useful, to cover the expense of making out the papers to get them patented. What man accepts as true all that his teacher told him in his childhood? Yet the value of teachers is none the less recognized, though they taught error as well as truth. Why, then, should the testimony of spiritual phenomenon be required to demonstrate its infallibility at all points, on pain of being rejected, when universal history shows a copious admixture of error in every department of human research? Four years of close investigation (during the first of which, much which seemed to him, at the time, sheer twaddle, was received; in the second year less, and during the third still less, and so on until, in the fourth year, it was discovered that much which, in the earlier stages of his investigation, was thought to be puerile, was, in fact, profoundly significant and valuable) has convinced him that communications may be affected by the status of the medium or of the circle, or of both. But the practical question is, not of infallibility, but how best to profit by the lesson set before us in these things; and that is, in his opinion, by living up to our highest light—not to Moses' and to Paul's highest light, but to our own. The man who faithfully does this, will find himself both wiser and better on every succeeding Monday morning than he was on the previous Sunday, notwithstanding the superior sanctity of the day. Many things received through media, both ancient and modern, have been set down as folly, through sheer inability to comprehend them. There have been truths disclosed and principles illustrated through this rapping process, which may safely challenge the libraries of the world to equal. From his experience he deduces the conclusion, that, however profound may be the acquirements of the circle, if combined with a medium whose natural taste is similar to their own, and whose

mind has been developed by participating in their researches (all other things being equal), they will get a revelation of truth in the direction of their thought, beyond the then present status of either medium or investigators.

Dr. Gould said: If ninety per cent. of Spirit rapping testimony was unreliable, which he was glad to hear so frankly admitted, why not adopt his method, as exemplified in the practice of the illustrious Choctaw before alluded to, which would reverse the table of discount, and give ninety per cent. at least of absolute truth instead of error, with a fair sight for the other ten. He desired also to explain, that his system of fasting was not confined to bodily abstinence, but embraced the soul as well. The position of Mr. Phenix is, that Spirit rapping testimony is about as good as the general average of floating statements; but what is wanted is something a great deal better, and we have it. All that is needed is an acceptance of it on our part. Here the Doctor entered into a learned and elaborate, though slightly incomprehensible statement of his method for extracting what might be termed the cube root of the Bible; and ended by a solemn declaration, that the horned brute of St. John's vision was not a ram, as some modern Spiritualists had most irreverently and unjustly represented that remarkable quadruped to be. This ram-pant slander of the genus ovis, by attaching eight supplementary horns to one of the male heads of the tribe, was prominent among the crying sins, incidental if not inevitable to the believers in Spirit-rapping testimony, which leads them to neglect their Bibles; and, as in the present instance, to crucify the truth on the horns of an awful dilemma, by mistaking the sacred "beast" of apocalyptic vision for an earthly ram!

Mr. Lang said he had been interested in the discussion of the question; but as it was getting late he would ask the privilege to interrupt it, for the purpose of stating the following fact:

He was recently at the house of Miss Fox, corner of Fourth Avenue and Twenty-second street, where he made one of five persons who were seated at a table with Mrs. Fox. Soon after the sitting commenced, they were directed by the alphabetical raps to place pen, ink and paper under the table. While sitting in silence, they heard the rattling of the paper and noise as of a pen in the act of writing, and soon after they were told in the same way to let it remain until the ink was dried. They did so, and then, on putting his hand under the table, a paper, having writing upon it, was placed in it. Mr. Lang exhibited the paper in the Conference, and the following is a copy of what was written upon it:

"My dear brother, is not this enough to satisfy you?"

"Dear Edgar, I am helping."

Mr. Lang explained, that Edgar was his own name, and John that of a brother. Augustus was the name of a cousin.

Several other facts of a similar character were stated by others, and various remarks were made which must be omitted for the present.

Adjourned.

At the New York Conference, Mr. T. H. HALLOCK,

Advisedly withdrawn from the Conference, and subsequently absent.

LETTER TO DR. GRAY.

The following is the letter addressed to Dr. Gray, which the latter read before the New York Conference, and which is also included in the Conference Report last week:

DR. GRAY: ——————
New York, Nov. 25, 1857.

Dear Sir—I was present at the Conference last Sunday week, at Bodworth's Hall, when you took occasion to say, in the course of your remarks, that the voices which certain persons pretend to hear can not be attributed to the Spirits, but to the action of a deranged brain. That same opinion you sustained again at the Mechanics' Hall on last Tuesday. "Errare humanum est, perseverare autem diabolum" proves that one has not met, since the first emission of his belief, with any good motive to alter it.

As you are an enlightened Spiritualist, as well as an eminent physician, I thought you would not accept with disfavor nor without interest my views on the subject, which are quite the antipode of yours, and are grounded upon the most uncontested facts, of which I can furnish you witnesses.

You can make whatever use of this letter you please; and as the person of whom I speak wishes her name to be kept unknown, I will not name her. I will only say she is the same person I spoke of to you before. That person or medium sees the Spirits around her, at any moment of the day or of the night, as distinctly as if they were in the form, and hears them speak to her by "voices," as if a person in the form were to address her.

She says that when she is not familiar with them, that is to say, with the vision of them, she hears them less distinctly.

As that person does not make herself easily familiar with individuals "in the form," she acts alike with individuals "out of the form." I believe that if she would accept with familiarity and without suspicion all the Spirits who present themselves to her, she would hear them all with equal facility. This is a mere supposition on my part, and my particular belief; but from the acquired facts, she does hear distinctly only those who are familiar and sympathetic to her, she keeping the others at a distance.

These Spirit voices always make themselves heard in a very moderate tone. She not only hears these voices, but holds with the Spirits regular conversations.

The following are a few facts, among thousands of others, that can be affirmed by witnesses:

You very likely remember the loss of the French steamer "Le Léonais." When the awful news reached this city, and the particulars of the disaster were made known, we could not help forming wishes for the safety of the brave Capt. Devaux, her commander. Instant-

aneously, one of the familiar Spirits of the medium, whose name (the Spirit's) is Daniel Lecompte, told her distinctly that the Captain was lost—the small-boat (*sa gale*, he said) having sunk.

Some weeks afterward, there was a paragraph published in the papers, stating that the company to which the steamer belonged had received a telegraphic dispatch from Bordeaux, in which it was said that Capt. Devaux had just reached that seaport, together with some other persons, from the wreck. The same day that the European steamer brought that news to this city, friend of the medium, who was acquainted with the assertion of the Spirit of D. Lecompte, hastened to the house of said medium, and in a satirical way said to her: "Well! your Daniel told you a pretty good story. Capt. Devaux is safe!"

That friend and I saw immediately a singular smile on the medium's face; and on inquiring for the reason, she answered that D. was telling her that he would like to be yet in the form, for "*sa frotter les oreilles*," and to teach him not to doubt his word; that telegraph and newspaper men did not know what they were about; that the poor captain was dead (*mort et bien mort*).

It has been proved afterward that the telegraph was wrong, and the Spirit right. You know, my dear doctor, the witness of this, and I will name the person to you when you please.

Will you see in the above the result of any hallucination, or the action of an insane brain? If so, insane brains may hear very correct suggestions, and very sane teachings.

Another correct and true statement by voice: "It is present to your knowledge that I was waiting last summer for Mr. ——. The time he was expected in this city had been over for a long while—some fifteen or twenty days—when a friend of that gentleman had told me that he had not arrived yet, but would soon be in town. That same Spirit of D. Lecompte said, very distinctly, and was very positive in his assertion, that Mr. —— had arrived. Two or three times I inquired for Mr. ——, from the same party, who each time told me he was positive that he was not in New York; and each time, when I reported the answer to the medium, she immediately heard the same voice unhesitatingly say—"I tell you he is in town, but he hides himself." (*Je dis qu'il est en ville, mais qu'il se cache*), adding that there was something unnatural with him.

You know (and I state this because of your knowledge of the fact) that Mr. —— was "incognito" in the city a long time before he made his appearance in public.

Now, dear Sir, can such a correct information given to a person in her normal state, by the means of a spiritual voice, be considered as the hallucinations of an ill-balanced brain? Beside these *vocal* communications which I have selected among myriads of others, because they belong to facts known to many individuals in this community, I will state others which are of more private character.

The before-mentioned person occupies for her dwelling the upper part of a house, and generally stays on the third floor. When some persons come to see her and ring the front door bell, if the door is not open quick enough, that same voice of D. will say: "petite," send down stairs, it is for you (*petite, évois ouvrir, c'est pour toi*). This, of which I can also furnish proof, is a daily occurrence, and has ever proved to be strictly true. I could ill up volumes with facts of this kind, but as the quantity does not add to the proof, I will not say anything more with regard to that medium. The conclusion of the above is this: that person who enjoys a degree of "*mens sana*," hears voices at any time in her normal state, possessing all her presence of mind without being in the trance. She will, for your particular edification, assent to any medical investigation you would make upon her brain, to satisfy you that she is of perfectly sane mind.

Now, dear doctor, I will speak of myself. I am no medium, "Gratias Deo!" as I believe that the one who is *honestly* a medium, enjoys that faculty much more to the advantage of others, than for his private comfort, nevertheless I have heard "voices" myself. Is it any boasting on my part to say, that I entertain great doubts about my being insane? This I will leave you to judge when you have heard of the circumstances.

There is no use here of examples to demonstrate that the Spirits can affect the *humans* by the five senses. This is understood by every Spiritualist, and may be termed A B C of the growing science. Now, if you admit that the sense of sight, of smelling, and of touch, may be affected by Spirit-influence, why not the sense of hearing? You admit that the sense of sight may be affected, because you saw what other persons have seen at the same time; that is no more proof than if you had seen alone, and the vision had been proved true in some other way. You have smelt delicious fragrance. Why then should the ear be deprived of the faculty of being affected except by raps? That is not logic, nor consequent. But it may be supposed that the Spirits can not affect the sense of hearing by articulated sounds or voices upon more than one individual at a time, as it may be, that they have to use a particular process with every particular construction of every particular ear or receptive sensitiveness to the sounds. This is my theory on that subject, as it springs out of my own experience and reasoning.

You will excuse, Sir, the length of this letter, and the incorrectness of the language, in view of the intention that has dictated it. As I know you are looking out for truth, I send you what I may possess of it.

Very respectfully your brother Spiritualist, —————— E. QUERU.

SPIRITUALISM IN BAR-ROOMS.

NEW YORK, December 5, 1857.

MR. EDITOR: ——————
Chancing to drop in at a public house in the upper part of the city, a few evenings since, I observed quite a number of very respectable-looking persons attentively listening to the conversation of a tall, intellectually-featured young man, who appeared somewhat under the influence of liquor, and seemed intent only on convincing his hearers of the rational certainty of the soul's immortality being demonstrated through the modern Spirit manifestations. As you may imagine, I was not a little surprised at finding such a subject engaging the eager attention of a bar-room congregation; and still more astonished was I at the logical acumen and eloquent lucidity of the speaker. In vain did his auditors protest their having always believed in man's immortality. He denied it; censured them for their stupid indifference on this greatest of all questions; told them they believed in nothing higher than eating, drinking and money-getting; proved to them that the immortalism taught by the Churches was not worth a straw, neither in securing virtue here nor in buoying up the soul hereafter; that it was worse than worthless to the intelligent mind, as its absurdity tended to the destruction of all supernal belief, and was equally pernicious to minds of inferior culture, as it tended to the perpetuation of ignorance and spiritual slavery.

Turning to a gentleman standing near, I inquired who the young man was; to which question I was informed that he was a young mechanic of limited education, though unimpeachable character, save the fault of occasionally imbibing too freely intoxicating liquors. "When stimulated," said my informant, "he is, as you observe, a little *tung* on the subject of Spiritualism, and has doubtless been the means of directing the attention of many persons toward that *chief of modern humbugs*." "A few years ago," said he, "he wrote and published one of the ablest articles on the subject of 'Intemperance,' that I ever read; and yet, strange as it appears, with all his scientific and philosophical explanations and deductions, he is himself unable practically to illustrate his doctrines."

With sympathies strongly enlisted in behalf of one who, in all other respects, seemed so well qualified for great and glorious achievements in the battles of humanity, I sought my home, and had been seated perhaps fifteen minutes—without mentioning a word of my recent adventure—when my wife's sister, who is a trance-speaking medium, became suddenly influenced by what she declared to be a strange Spirit. After the usual delay and difficulty attending such cases, the new visitor obtained full control, and addressed me in, as nearly as I can recollect, the following words:

"Friend—I am the father of the young man whom you saw this evening in the bar-room. I saw you were greatly moved by what you thought the inconsistency between his preaching and practicing. But fear not; I will protect him, and all will yet be well. Remember, the hills do not come to you to be leveled; you send your laborers to them. The savages do not come to you to be civilized; you send your missionaries to the savages. And in like manner, the ale-house frequenters do not come to Spiritualism to be admonished of the folly of their ways, else there would be no need of me sending to them my son, laden with his burdens of salvation, nor of causing him to pollute his lips with their cups, in order that receptive conditions may be established through what is termed 'the cup of social union.' They have little regard for one who is not of their own sphere; and in order to descend to their sphere, you perceive my son must join them in their drinks, which secures to him their social sympathy and listening ear. Farewell. Visit my boy; he is sad; cheer him with the intelligence of this communication from his father. E. —————— Hxx."

The Spirit gave his full name, which, for obvious reasons, I withheld, the surname being the same as that which I had been told his son bore, while the Christian names were different.

Pursuant to request, I, on the following day, visited the young man. After stating the singular cause and nature of my visit, I inquired whether he was aware of being influenced by the Spirit of his father, especially with reference to his visiting public houses. He replied that he had been frequently impressed with the idea that such was the case, but was unwilling to believe it. "My faults," said he, "bad as they are, are my own; and I am unwilling to charge them upon others, however unaccountable they may otherwise appear." Respecting his drinking, he said: "To me it is a bane for which, as yet, there appears no antidote. I have resolved and re-resolved, have fasted and prayed. Through mortification, shame and physical suffering, I have endured all the torments of the damned. Suicide, as a last refuge, has threatened to become my inevitable

protection—unless

doom; still I am unredeemed, and what my fate will be God only knows."

What I would ask, Mr. Editor, is: Do you believe that good Spirits, even for missionary purposes, would thus be instrumental in dispensing unmerited inflictions? My own idea is, that that it would be far better for legions of bar-room-ites to pursue their beastly course, than for one such as referred to to be thus deprived of his usefulness.

Yours for the truth,

THE SICK ARE CURED.

477 BROADWAY, December 6, 1857.

FRIEND PARTRIDGE:

Justice to suffering humanity, as well as my own feelings, prompts me to send you the following account of some remarkable cures by the simple process of "laying on of hands," which have come under my personal observation during the last few weeks, effected through the mediumship of Mr. C. Hussey, who occupies rooms adjoining my own, and who heals the sick without drugs, or any other kind of medical prescriptions. I state the facts as they have occurred, without coloring or exaggerating them:

A gentleman from Georgia, whom I have known the past three years as a candid, incredulous investigator, called at my room one day last week, suffering with a severe attack of dyspepsia. After some conversation with him, I mentioned that there was a "healing medium" in the next room, and suggested that it might be well to give him a trial, stating, at the same time, that I would be responsible for all charges in case he received no relief. This he consented to do. I then went into Mr. Hussey's room, and told him that a very skeptical friend was in my apartment—also the proposition I had made, and asked him if he thought he could relieve or cure such cases. He readily consented to make the attempt. I then introduced the gentleman to him, and left them.

During that day I was very much occupied, and forgot to ask Mr. H. the result of the experiment. Early the following morning the gentleman called on me, and stated that he had come to exonerate me from all liability—that he had just seen Mr. Hussey, and paid him for his valuable services—that he found immediate relief, and was "now perfectly well." I do not feel at liberty to give this gentleman's name publicly, but will give both name and address to any person who will call upon me.

Another case is that of Francis Le Croit, who has been for years suffering from a general derangement of the abdominal organs, who assures me that he has been greatly relieved, and feels confident that, with a few more applications, he will be fully restored to health.

The next and last case I shall mention, is the daughter of Mr. George Willits, of Jersey City. Miss Willits had suffered intensely with a pain in her right side, for months; she had had medical treatment from an eminent physician, but received no relief till the strong magnetic hand of Mr. Hussey was applied, when the pain suddenly left, and she has felt no symptoms of its return.

I could mention ten other cases where relief has been instantaneously given, during the past two weeks, by the simple "laying on of hands." For the present, the above three cases must suffice, as I do not wish to occupy too much space in your columns, though I have no doubt a recital of such facts would be equally interesting to many of your readers, and I think beneficial, as a lengthy essay upon the individuality of God, or upon the miraculous conception of the Man Christ Jesus.

To the poor who are sick, I am authorized to say, give Mr. Hussey a call. He will make you no charge, give you no medicine, but receive and attend to you with as much interest as if you had paid your dollar. Of course, none will thus apply but the really needy. "The laborer is worthy of his hire."

In the same building is a lady medium who has, within a short time, exercised herself in the mediatorial capacity, though she has practiced for a number of years as a successful psychometrist. She now prescribes for the diseased. Her clairvoyant powers are well developed and reliable; and she can accurately make her diagnoses by a lock of hair, an autograph, or by the presence of the patient. I have seen her powers so well tested that I feel justified in saying, that no more reliable psychometrist medium can be found in the city. Fraternally yours,

J. B. CONKLIN.

INTERVIEWS WITH SPIRITS.

TORONTO, C. W., Dec. 3, 1857.

Dear Sir—The following is my experience of one evening in spiritual manifestation when I still doubted its reality: On Sunday, March 1, 1857, I attended Mrs. Swain's circle, which was composed of only five persons, Mr. and Mrs. Swain, her brother, a Mr. Fay, and myself. The Spirits made themselves manifest. I asked one by one of my friends if they were present, and all answered in the affirmative. I then addressed my wife in French, asking her if she was happy, if our daughter Rose was with her, and was answered with three knocks. I asked other questions, and was answered in the same way. Five minutes, silence succeeded my questions, which were all put in French, none of my four companions understanding a word of it. A bright spark of light, such as is produced by electricity, dazzled for an instant my vision. It was just under my face on the table. The effect was so instantaneous that I doubted whether it was a reality or an optical illusion, so I asked to have it repeated, if possible, but I was disappointed. After a few minutes I could see by the light of the stove Mrs. Swain in an ecstatic condition, her hand raised toward heaven with a most holy expression. Mr. Swain told me she was going to speak under spiritual influence. Then, in a weak, low voice so well known to me, she pronounced the following words, as far as I can recollect:

"Dear Friends—Do not feel disappointed if we don't give you all the demonstration you wish; the conditions by which we can manifest ourselves are not always as they might be. Even these little raps which we give in answer to your questions soon exhaust the electric medium which enables us to produce them; but we are progressing, and will in time be able to explain ourselves more distinctly. Be assured, dear and beloved friends, that we are as anxious to give you as you are to receive, the proofs and instructions to convince you of this divine truth. Dear friends, love one another and trust to our endeavor to help you on your way to progression."

The medium seemed to awake from sleep, and she assured me that she did not know a word she had uttered. I know it was my wife who had influenced her, by the tone of her voice. It is easier to imagine than to describe my feelings. I then asked my wife if she could write a few words for me; no answer. I asked the same of my daughter Rose; three knocks. I put a pencil and a sheet of paper under the table. At this time, Mrs. Swain's brother asked the Indian Spirit "Jim," if he would knot a handkerchief for him; three knocks. The handkerchief was thrown under the table, and "Jim," began by making such curious noises as could only be caused by the rubbing of the bell-handle against the tin trumpet, which had been under the table from the beginning of the sitting. The paper was heard being rumpled—the pencil scraping on it quite loud. At this time I mentally said, "My dear friends, can some of you touch me as a proof of your love to me?" Instantly, first on my foot, then up my leg to the knee, I was gently touched. I put my hand on my knee, and I felt for a considerable time three small cold fingers clasping mine from the third joint to the nails. So soft, so smooth was the touch, as to make a great contrast with the touch of my father's hand, experienced on a former occasion. I thanked the dear angel who so lovingly complied with my request. I could not ascertain whether it was my sister or my daughter Rose; the knocks on the table were so numerous as to make it difficult to know which had favored me. After a little while, the paper was handed up to me by invisible means. It was scribbled all over with pencil-marks, but no form of letter was perceptible. I was told it was to show their willingness to comply with my wishes; that they were learning, and when they could, they would write.

The handkerchief was handed up in a similar manner to the gentleman to whom it belonged, all full of knots not easy to undo.

I omit a great many manifestations which we had the same evening, as it would only be repetitions of old tests, and this letter is already too long. So ended another (for me) happy evening. I have been assured that they are constantly with us, watching over us with love and kindness. Such being the case, can any man, convinced of its truth, commit crimes or what are generally called sins, knowing that he is watched by his invisible friend, who must suffer to see him do wrong?

I have never met with any religion so powerfully impressive of morality. Had I been so convinced in my young days, I would have led a better life. Better late than never.

P. S. Before coming over to America, I resided a considerable time in Paris, and was a constant attendant at Baron Du-

potet's lectures on mesmerism, illustrated by practical facts. I have had the advantage of receiving instruction on animal magnetism from the Baron, who is really a true apostle of the science. Still I had no idea that Spirits could communicate with us until, on going to London, I was present at a party, where Mrs. Hayden, the American medium, had been invited to demonstrate her powers. Rapping and tipping went on for some time, but still I thought it was some trick played to impose on credulous people. However, after the rapping and tipping, the lady of the house requested Mrs. Hayden to have the table move as on other occasions. The company were all seated at from five to six feet from the table, which was a heavy pier-table, having on it a lamp and several ornaments. Mrs. Hayden rose and said, "Will the Spirits oblige us by moving the table toward Mrs. R.?" She only raised her hand and pointed toward the table, which rolled swiftly toward the lady mentioned. That fact astonished me, as there had been no contact, and I knew there could be no trick. This was a great inducement to me to come to America and prosecute the investigation. L. B.

COME TO ME, WHITE SPIRIT!

BY F. E. STAUFFER.

Come to me, white Spirit!

From the viewless air to me!

And speak of earnest things that be—

Of life beyond this dreary shore!

I'll not shrink timidly away

To see thee in thy white array,

For have we not met thus before?

Come to me, white Spirit!

From the shadowy realms of death

With fragrance of flowers in thy breath,

And inspiration in thine eyes!

Thy lips still wear a crimson glow,

Thy robe is white as sifted snow,

And gemm'd with stars from Paradise!

Come to me, white Spirit!

Floating upon the atmospheres

Which echo neither sighs nor fears

Back from the city of the blest!

Alone in duty's paths I know

My soul more beautiful can grow,

And sink like shining stars to rest!

Mr. Toda, PA., November, 1857.

A SPIRITUAL REPRESENTATION.

NEW YORK CITY, November 26, 1857.

MR. EDITOR:

Dear Sir—I submit the following to your columns for publication, if you deem it worthy:

Mr. Robinson, a medium of this city, while sitting in a circle a short time since, in company with a number of friends, at Mr. G.'s, was suddenly entranced, and after taking the Bible from the Secretary, commenced making pantomimic movements, whose prototype had their origin among that philanthropic and benevolent nation known by the name of England, when forcing the Bible upon her subjects *nolens volens*, even at the point of the bayonet, and having spoken in denunciatory terms of her policy, past and present, with respect to this matter, and dwelling with emphasis upon the *peace* policy taught by Christ, and stating that the time is not far distant when "swords will be beaten into plowshares, and spears into pruning-hooks," and the nations learn war no more, but dwell together in *peace* and harmony—Mr. R. was asked to give the name of the Spirit dictating the communication, when the following beautiful answer was written: "My name is Love; my father is Truth; my mother is Wisdom; my brother is Peace; my sister Humility."

BORN INTO THE SPIRIT-WORLD.

At the city of Mt. Pleasant, Iowa, on the 23d of November, 1857, Mrs. ANNA PACKARD, consort of Dr. Benjamin H. Packard, aged sixty, wanting three days. The disease was protracted and severe, and many friends deeply sympathized with her; but she left an abiding evidence behind that the loss her friends sustained was her eternal gain. She was an excellent wife; a mother not to be excelled, and a citizen and neighbor irreproachable. In point of intellect, she had but few superiors.

It is the fortune of fools to think themselves wise men, and the misfortune of a wise man to reply to a fool. If you tell a willful equivocator that you are struck with the truth of his remarks, he will be wretched, because you meet him with his own weapon, and silence the necessity of listening to him, by affecting to believe that, if contradicted, would provoke discussion. If you calmly tell him he is a liar, and prove so, he is delighted at the recognition of his peculiar talent, and falls back upon the chance of exhibiting it with yet more consummate skill. Loquacity is the natural resource of those who have little to say; for in saying that little very often, and in every variety of form, they hope to make up by a diffusion of words for a poverty of ideas; even as Dick the madman, in Dickens' "Copperfield," made kites of his manuscripts, and, flying them in the air, was comforted with the fancy that he was spreading his idea.

Interesting Miscellany.

THE ATLANTIC TELEGRAPH CABLE.

A letter from Plymouth, England, dated November 14th, says: "The North of Europe Steam Company's packet *Leipzig*, Capt. Rivers, which has been employed in recovering the submerged cable, arrived here this morning, and proceeded to Keyham yard. The operation was commenced by Mr. Bright, the engineer, on the 22d ult. The heavy inshore cable was under-run from the station at Valencia on a catamaran, formed of a timber framing, bearing a saddle fixed between two long iron buoys; this was towed by the steamer. At a distance of five miles, which was attained on the 31st of October, the gales having interfered with the work, the bearings were taken, and the wire was attached to three chain cables, fitted with a buoy, at a short distance apart, for connection with the ocean line to be laid next spring, when the operations will recommence."

"On Thursday, the 5th inst., after the wind had abated, the steamer went ten miles out, grappled the light cable, and commenced hauling in, with the aid of a small engine on deck, which was calculated, with the machinery attached, to draw about two miles per hour in fine weather, and a mile and a quarter when there was much sea on. About fifty-three miles of the ocean wire, and the remainder of the inshore cable, about five miles, were thus recovered. At a quarter past four o'clock on Friday, the 6th inst., when a heavy swell and sea prevailed, the wire parted. The bottom there was rocky, and it is not improbable that the wire, which is capable of bearing a strain of four tons, was broken by the uneven character of the ground; the drift of the steamer, making very little way, with the wind on her quarter, would tend to bring a heavy strain upon the cable if it lay in a cleft. The weather was very rough, and unsuitable for the work—the Atlantic swell being always heavy at this season; and the recovery of the remainder must be postponed until next spring, when a small steamer will be sent to meet the *Agamemnon*, and to assist in making the splice with the shore end."

"It is very satisfactory to know that the submerged wire bears no appearance of injury, and the whole of the recovered cable can be used again. There is, of course, a little rust on the twelve wires which protect the inshore cable, but on rubbing with the finger, they become bright again; none of the gutta percha coatings are disturbed, and the tarring of the wire seems to have stood exceedingly well. In manufacturing the inshore cable, an outer wire would occasionally break, when the part was lashed round with smaller wire; these lashings are also undisturbed."

"The telegraphic cable in the *Agamemnon* is passing at the rate of about a mile per hour from her hold to the tanks. It goes through a composition of tar, pitch, linseed oil and beeswax, and is coiled in circles so compact as to prevent the admission of air. About two hundred and fifty miles are landed, and there are a thousand yet on board. In order to facilitate the departure of the *Niagara* for New York, her wire was discharged with greater rapidity, and a portion of it is now passing a second time, but more slowly, through the composition, to make its application more complete. An asphalted roof covers the tanks, which are securely caulked to insure the entire saturation of the cable with the solution, which will effectively prevent any oxidation from setting in. The old powder magazine on the north side of the Keyham docks is filled with the machinery, hawsers, buoys, lamps, and other stores appertaining to the enterprise."

OLD AMERICAN COINS.

A late number of the *Historical Magazine* contains an interesting article concerning English coins struck for the Colonies, and coins issued by the States and by the Federal Government previous to the establishment of the Mint in 1792. Under William and Mary (1692) a coin was struck, having on the obverse the figure of an elephant, and on the reverse "God preserve New England, 1695." Another with the same obverse, bore upon the reverse "God preserve Carolina and the Lords Proprietors, 1695." No such coins were ever in circulation, and specimens are exceedingly rare. During the reign of William and Mary, the colony of Massachusetts petitioned for permission to coin money, as they had done; but the request was denied. So great was the scarcity of small change, that many persons stamped pieces of brass and tin, passing them to their customers for a penny each. An act was passed forbidding this practice.

An American coin or medal was issued in 1776, an inch and a half in diameter. On one side was inscribed, in a circular ring near the edge, "Continental Currency, 1776;" within the ring a rising sun, with the word "Fugio" at the side, shining upon a dial, under which was the motto "Mind your own business." On the reverse were thirteen small circles, joined together like the rings of a chain, on each of which was inscribed "American Congress," and in the centre "We are One." No coins were ever in circulation as currency of this type, but copies of the medal are extant, struck in white metal.

A copper coin issued in the State in 1776, nearly of the size of half a dollar, had upon the obverse "Massachusetts State," with a pine tree in the center of the coin. Reverse, "Liberty and Virtue, 1776;" a female seated on a globe, holding in her right hand an olive leaf, in her left a staff. It is believed that the die for this coin was cut by that well-known patriot of the Revolution, Paul Revere, who was by trade a goldsmith and engraver. Paul Revere and Nathaniel Hurd of Boston, Amos Doolittle of New Haven, and an Englishman named Smithers, in Philadelphia, were the only engravers in America at that time. In 1776 Revere engraved a picture emblematic of the repeal of the stamp act. This, and a caricature called the *Seventeen Residers*, were very popular, and had an extensive sale. He engraved and published a print in 1770, representing the landing of the British troops in Boston. In 1775 he engraved the plates, made the press, and printed the bills of the paper money ordered by the Provincial Congress of Massachusetts.

In 1787 the Commonwealth of Massachusetts issued a copper coin, having on one side an Indian with his bow and arrow, near his forehead a star, around the coin the word "Commonwealth;" on the other side the American eagle, holding in his right talon an olive branch, in the left a bunch of arrows; on its breast a shield, on which is inscribed the word "Cent;" around the edge of the coin "Massachusetts, 1787." Half cents of the same type were struck.

In 1776 was coined a New York cent. Vermont coined cents for four successive years. One variety has on the obverse an eye, with rays extending from it, which are divided by thirteen stars. Around the coin are the words "Quarta Decima Stella;" reverse, the sun rising from behind the mountains, a plow in the foreground, with the legend, "Vermont, Ensestra Res Publica," and the dates 1785 and 1787. A coin struck in Lancaster, England, in 1791, for circulation in America, called the Kentucky cent, bore the mottoes "Unioninity is the strength of society," and "Our cause is just." On one side were fifteen stars in the form of a triangle; on the three stars are indented the initials of the several States, Kentucky heading the column.

In 1787, the General Government ordered that their coin should bear

the following devices: on one side, thirteen circles linked together, a small circle in the center, with the words "United States" around it, and in the circle "We are one." On the reverse, a dial with the hours expressed upon it, with "Fugio" on the left, and the date 1787, on the right: a meridian sun above the dial, and below it the words "Mind your business."

In 1791 the celebrated Washington cent was issued, bearing a bust of Washington in military costume, around which is inscribed "Washington, President." On the reverse a spread eagle, with raised wings; eight stars below a circle of clouds; in the right talon of the eagle a branch of olive, in his left a bunch of arrows; below the figure the words "One cent." This type is of the greatest variety. On some of the old coins the motto "E Pluribus Unum" was rendered "Unum E Pluribus."

THE LATE MR. GROSVENOR'S BEQUESTS TO PUBLIC INSTITUTIONS.—The last will and testament of Seth Grosvenor, Esq., was lately attested at the Surrogate's office. It gives the sum of \$10,000 each to the following institutions.

The Lying-in Asylum.	\$10,000
Asylum for Old Ladies.	10,000
American Bible Society.	10,000
American Society for Ameliorating the Condition of the Jews.	10,000
American Home Missionary Society.	10,000
American Sunday School Union.	10,000
Colonization Society.	10,000
American Tract Society.	10,000
Presbyterian Board of Education.	10,000
Mercantile Library Association.	10,000
New York Horticultural Society.	10,000
Institution for the Blind.	10,000
Deaf and Dumb Asylum.	10,000
New York Hospital.	10,000

It also donated to the Board of Education of this city, the sum of \$30,000, payable in two years after the date of decease, to be invested forever, and the income expended in books to form a library for the Free Academy. The Board are allowed, however, should they think it more beneficial, to give some portion of the income—not exceeding \$500 a year—for the purchase of books for any of the Ward schools. Should the Free Academy and the Board of Education even cease to exist, the bequest is then to pass into the possession of the corporation, who are desired to carry out the views and wishes of the testator, as expressed in his donations to the Board of Education. All the gifts to public institutions located in this city amount to the magnificent sum of \$170,000. Mr. Grosvenor has also bequeathed to the corporation of the city of Buffalo, the sum of \$40,000, payable two years after his decease, \$10,000 of which is to be expended on the building thereon unless that city shall give a lot for the purpose, in which case the \$10,000 shall be expended on the building, which is intended for a public library, and the remainder be invested forever and its income used in the purchase of books. The testator directs that the building shall be always kept open for the use of the public, and that the books shall be read on the premises.

INTERESTING EXPERIMENTS.

MINIATURE FIREWORKS.

Procure a clean white glass bottle, holding a pint; pour into it a gill and a half of water; then drop in half a drachm of phosphorus. Then hang up the bottle in such a manner that you can place under it a lighted lamp. As soon as the water is warm, streams of fire will dart from the bottom of the water, resembling sky-rockets; some particles will adhere to the sides of the glass representing stars, and will display brilliant rays. These appearances will continue till the water begins to simmer, when immediately a beautiful aurora-borealis begins, and gradually ascends till it collects to a pointed flame; then blow out the lamp, and the point formed will rush down, forming beautiful clouds of fire, rolling over each other for some time; when disappearing, a beautiful hemisphere of stars presents itself. After waiting a minute or two, light the lamp again, and the same will be performed over. The stars may be increased by alternately lighting and blowing out the lamp a few times. The liquid in the flask will serve for the same experiment several times.

INVISIBLE INK.

Procure the druggist half a dram of nitrate of silver. Dissolve it in half an ounce of rain water, and write with this solution with a quill pen. The writing will not be visible as long as the paper is kept in the dark, but on exposing it to the sun the letters will turn black, so that they are perfectly visible. If the solution be used for writing on cloth, the writing can not be washed out; hence it is also an *indefeble* ink.

GAS.

An exhibition of gas-light can be made in the following manner: Procure a tobacco pipe with a long stem, and put into the bowl a small walnut; then cover the top of the bowl with clay and let it dry. After it is dry, heat the bowl in a fire, when a white gas will issue from the stem. This may be lighted, and it will burn for some time.—*Life Illustr.*

A SINGULAR CASE OF SOMNAMBULISM.—A most singular case of somnambulism and miraculous preservation from death, occurred one night last week, on the express train going west for Chicago, near Nevada station in Wyandot county, Ohio. John Switzer and family, of this county, left Baltimore on the 9th inst. for Iowa City, and on the second night of their journey, being much fatigued, they all fell asleep, when one of the boys (Jacob, about 15 years of age) left his seat in his sleep, and started out. As he was going out at the door, a stranger on board cried out, "Don't let the boy go out." Upon that his uncle awoke and ran to the door, but the boy was there. He then asked the stranger what boy. The gentleman answered by pointing to the vacant seat where Jacob had been sitting. The train was then stopped as quick as possible, and the steam reversed, and search with lanterns preceded the train. They backed to Nevada station, distant about a mile and a half, but saw nothing of the lost boy. The train stopped here, but the family continued the search east about two miles, without success. They then returned to the station, and west again about the same distance, but no boy was seen or heard of. They then returned to the station in despair, rested until dawn, when again they renewed the search, going first east, then west from the station. After going some distance, they saw a boy coming leisurely along; on coming near, it proved to be the lost one. He had walked on to Sandusky station, distant seven miles, but finding his relations had gone on, he turned back to meet them. There was more rejoicing over the lost one than the ninety and nine that went not astray.

AN ALARMING SPECTACLE.—To see a sturdy fellow, with a cigar in his mouth, which cost as much as a loaf of bread, following a band of music, and carrying a banner with the inscription "BREAD OR WORK,"

INSTINCT IN HORSES.

About a fortnight ago, says the British (England) *Times*, a Mr. King, carrying on the business of a baker at Sibland, near Thorbury, went in the morning of the day, to a field in which his horse had been grazing, for the purpose of getting him home, and, as he had been in the habit of doing, opened the gate and allowed the animal to proceed home by itself; but on his return shortly after, he found to his dismay that it had not arrived. Mr. King immediately set about making inquiries, and found it had passed Gravesend, which is near to Sibland, and appeared to be proceeding toward Ickton. Mr. King, being necessitated to attend to his business, dispatched a man to trace, and if possible overtake, the horse. The man succeeded in tracing it for some distance, and was informed it was proceeding at a gallop. Mr. King, for upward of a week, used every means, by advertising in the *Hue and Cry* and otherwise to recover his missing horse, but without avail. A few days since he received a letter from a gentleman residing at St. George, near Bristol, giving him the welcome news that the animal was safe. This gentleman owned the horse for some time and parted with it four years since. From inquiries made, it appears that the horse proceeded by the most direct road across the country, and with its best speed arrived at his old quarters, which it had not visited for four years, in the afternoon of the day it strayed from Mr. King.

Instances of like sagacity in the horse are not uncommon. A friend of ours hired a horse in Jacksonville (Illinois) to go to the southern part of the country, a neighborhood where the horse had never been before. While there he escaped from the stable, leaped the fence, and disappeared. It was supposed he had returned to Jacksonville, where he had been stabled and used for three years. On inquiry, no trace was found of him in that direction. A rumor was brought by a traveler who knew the horse, that he had been seen making his way toward the southern part of the State; he sometimes kept the public road leading toward Vandalia, and sometimes took the trackless prairie, but always went southward. At one place he was headed off in a lane a mile long, between two farms. He turned short, galloped north to the end of the farm, shot down the open prairie, hugging the fence all the way, and then held on his way south again. He was bound for home, the place of its co-hold, where he had not been for several years, and guided by his instinct he traversed the State, going a route unknown to him, but unerringly reaching his old range. He was recovered there some time after his escape, when it was ascertained he had taken almost a bee-line from his strange quarters in Morgan county to the home where he was foaled in the southern part of the State. A gentleman from Tennessee related to us a story of a horse of his own, illustrative of this remarkable instinct in this noble animal. He placed him in a pasture lot for the night, but in the morning the horse was gone. In a few days it was ascertained that he had returned that very night to his old home, reaching there by daylight. He had taken a straight course across the country, swimming the rivers and crossing the mountain. On his arrival he showed signs of great fatigue, having traveled a distance of sixty or seventy miles during the night, following unerringly the point of the compass to which he desired to go. His memory would of course have served him in retracing the route by which he had come. But guided by the same instinct which conducts the bee, after long wandering and laden with his sweet burden, in a line mathematically straight from the last flower he ravishes to his cell, this horse, in the darkness of the night, over unknown paths, returned by the shortest course to his home.—*St. Louis Republican.*

DISCOVERY OF THE SMALL PLANETS.—The theory which first led astronomers to seek for the discovery of the small planets called asteroids, was first started by Prof. Bode, who, in 1772, announced the singular relation between the distances of the planets from the sun, and which has since been distinguished by the name of Bode's law. This law exhibited in a striking light the abrupt leap from Mars to Jupiter, and suggested the probability of a planet revolving in the intermediate region. This conjecture was rendered still more plausible by the discovery, in 1781, of the planet Uranus, whose distance from the sun was found to conform nearly with the law of Bode. In Germany, especially, a strong impression had been produced that a planet really existed between Mars and Jupiter, and the Baron De Zach went so far as to compute the orbit of the ideal planet, the elements of which he published in the Berlin Almanac. In the year 1800 several astronomers, of whom the baron was one, formed an association, whose object was to effect the discovery of the unseen body. For this purpose the zodiac was divided into twenty-four zones, one of which was explored by each astronomer. Soon after the formation of this society the planet was discovered, but not by any of those astronomers who were engaged expressly in searching for it. Piazzi, a celebrated Italian astronomer, was the first to observe it, and, although illness interrupted his labors, he communicated his observations to astronomers. The new body received the name of Ceres.

THE LION'S FEAR OF MAN.—Lichtenstein says that the African hunters avail themselves of the circumstance that the lion does not spring upon his prey till he has measured the ground, and has reached the distance of ten or twelve paces, when he lies crouched upon the ground, gathering himself for the effort. The hunters, he says, make a rule never to fire upon the lion till he lies down at this short distance, so that they can aim directly at his head with the most perfect certainty. He adds, that if a person has the misfortune to meet a lion, his only hope of safety is to stand perfectly still, even though the animal crouches to make a spring—that spring will not be hazarded if the man has only nerve enough to remain motionless as a statue, and look steadily at the lion. The animal hesitates; rises slowly, retreats some steps, looking earnestly about him, lies down again, retreats, till having thus degrees got quite out of what he seems to feel as the magic circle of man's influence, he takes flight in the utmost haste.

SPONTANEOUS COMBUSTION FROM RUSTY IRON.—In the year 1840, Mr. March, an able chemist connected with the Royal Arsenal, discovered that it is an invariable rule with iron which has remained a considerable time under water, when reduced to small grains, or to an impalpable powder, to become red hot, and ignite any substance with which it comes in contact. This he found by scraping some corroded metal from a gun, which ignited the paper containing it, and burned a hole in his pocket. The knowledge of this fact is of immense importance, as it may account for the many spontaneous fires and explosions, the origin of which has not been traced. A piece of rusty old iron brought into contact with a bale of cotton in a warehouse, or on ship-board, may occasion an extensive conflagration and the loss of many lives.

RAILROADS IN THE UNITED STATES.—The aggregate length of all the railroads in the United States is about 20,000 miles, with a united capital stock of near \$385,000,000, and a bonded debt of \$400,000,000. To this there must be added the floating debt, probably not far, if any, short of \$100,000,000, making a grand total of \$900,000,000 expended in railroad property management and mismanagement.—*Evening Post.*

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